

SUGGESTION

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A MONTHLY MAGAZINE

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CHICAGO, ILL., APRIL 1, 1901.

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DEVOTED TO THE

Study and Advancement of Suggestive Therapeutics
Study and Advancement of Suggestive Therapeutics
Scientific Investigation of All Occult Phenomena.
Scientific Investigation of All Occult Phenomena.

LEADING ARTICLES. LEADING ARTICLES.

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SUGGESTION

"Man's whole education is the result of Suggestion."

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EPIDEMIC SUGGESTION.

BY S. F. MEACHAM, M. D., OAKLAND, CAL.

By the above expression I mean those epidemics dependent on the suggestive condition and spreading from a common source like the existing Carrie Nation saloon raid.

These epidemics are of importance from many points of view, as they bring into prominence many characteristics of common life and thought that are not ordinarily known to exist.

It is more than likely that most of the ones who take part in these performances would have scouted the idea of their being able to take to anything of the kind of their own free will.

The mob in all of its varieties is but another phase of this same suggestibility.

The slang expression "I don't think" is at such times seen to be simply sober truth, and to be a characteristic of many more of us than we even imagine possible in sober moments, when free from temptation.

It is well to keep constantly in mind that the suggestible condition is the furthest possible from the reasoning condition.

Whether the suggestible state is caused by our own efforts or from outside pressure makes no difference in this respect, in that while in that state, we are unable

to reason clearly, and whatever reason exists is guided, dominated, by some notion rendering the conclusions too narrow, or too biased for applying safely to the affairs of sober, many-sided life.

I do not wish to be understood as meaning that persons who are suggestible, even to a marked degree, may not be good and safe reasoners when not in that state, for such a statement would be wide of the truth.

It is well known that many who are sober, sensible people under ordinary conditions may be swept off their feet and become entangled in these epidemics and do and say what at other times they would deem impossible. This simply illustrates how essential it is to know ourselves as we are, *potentially*, as well as actually, and that we should all become better acquainted with this suggestible state and see what dangers are in it.

It is so common to-day to ignore all irregularity, all imperfection, and to deny all evil, that we are in danger of allowing enemies to creep unheeded upon us. It is probably well that the crude idea of evil is dying from among us, but we should remember that imperfect development is the common state of us all, and

that an immature mind cannot, in the very nature of things, be trusted to do mature work. We must keep watch on our imperfect tendencies and emotional outbreaks that they may be reined in early ere they become wild and unmanageable. It is the tendency to ignore this necessary regulation and training that grows out of our present attitudes toward evil that I deem dangerous, not the views of evil in themselves. Hence, I say, that we should all know our tendencies to fall easily into the suggestible state, if such tendencies really exist, for if they do and we are ignorant of such fact, we are not free from the danger of becoming victims of some of these epidemics which are all too common.

I am not claiming that the suggestible state is an evil one, or that a tendency to fall readily into such state is beyond all help and always to be avoided, but unless armed with a knowledge that it may be evil, and of its tendencies, as well as how to avoid the evil and gain the good—I am well convinced that it is too often a weakness that leads to deplorable results.

We have but to state that this condition is the one most favorable for the growth of Clairvoyance, Psychometry, Telepathy, Intuition, The Silence, etc., in order that you can see that it is not by any means an unmixed evil. Most of us know that some of these faculties are coming rapidly to the front and doing heroic work for the advancement of mankind, and they are all in their infancy yet. But again, it is impossible to reason ourselves into the possession of either of these faculties, or into the possession of the facts which they bring.

We are not reasoning while exercising any of these faculties and any attempt to do so kills the performance at once. It is

this latter fact that leads so many to cry out for the superiority of these faculties over reason, forgetting that although our reason cannot *gather* this data, it does not necessarily follow that we should not reason *about* the data ere we attempt to use it. They would not hold that the facts gathered by the eyes or ears should not be so reasoned about before using.

Another thing is that when quite suggestible, one may fall into line with some movement and only awaken to a just conception of what he is doing when it is too late. In fact, immediate execution is a dominant trait of all suggestion in the waking state.

We tend to act somehow, and only reason afterward.

The spectacle of doctors, ministers and teachers leading mobs or working hard in smashing property and destroying life, is one that would not be readily accepted as possible but for the fact that every few days we are forced to witness the thing in real, active operation. "I don't think" is the explanation. The emotional life is so near the surface that it only needs some strong appeal to it, some strong commotion of the sensitive depths of our natures, to stir up the slumbering demon and turn him loose upon the community as a fell destroyer and an evil. It is because the thinking principle is so easily allowed to slumber, even when actually present in our make-up, that the above ordinarily sane classes fall into these mistakes. The many do so because they are naturally emotional—naturally they feel, not think. The active life of the many is from outside stimulation, not from inside determination. We are not yet a cogitative race.

Reason is with most a voluntary matter, emotion comes of our character

fanned into activity by extrinsic breezes from the emotional centers around us or in us. Feeling is passive, thinking is active. The one is effortless, the other requires effort. In the one case we drift, in the other we determine our course. Cogitation and deliberation are the remedies. Let us make the expression, "I don't think" an expression of ridicule and levity, rather than a sober fact, as it really is today, if by thinking we mean such as is self-determined from within, and in this alone is there any safety.

The suggestible condition is a passive condition, a receptive condition, and one favorable for the incoming of ideas and hints from outside, as well as one favorable for the welling up of massive feelings and memories from the depths of our own natures, but the tendency is so strong to allow these feelings and vivid ideas to pass suddenly into action that it is right here that the danger lies. Volition should always keep pace with impressibility, with growing emotion and sympathy, or we become the sport of our own and others' feelings. We can never be free while any tendency of our natures is too strong or too active for our wills to guide, hold, and even suppress.

By keeping this in mind we can develop auto-suggestion to any degree we please, we can enter into the receptive state fortified by the idea that we will not conclude the seance nor act on what comes, without first thinking the matter over; we will act only from reason, not from feeling. When I say, close the seance, I mean that whatever comes to us at any sitting will be classified, analyzed, before it settles deeply into our natures and gets beyond our control.

Again, we will analyze our natures carefully and determine how suggestible we

are, and just in proportion to our suggestibility will we attend to our volitional natures, will we try to become self-centered, poised, calm, deliberate.

The receptivity shall be balanced by our forcing ourselves to shoulder our own lives and become responsible to ourselves alone for our actions, not allowing extrinsic breezes to waft us hither and thither, nor allowing our own emotions to dominate action 'till they have been examined and their tendencies spelled out.

It is well known to all who have studied human nature closely that this latter course is only possible to the few, to those who have developed their powers of abstract, self-centered thought, and who can so think in the face of strong tendencies to whisk actively into the fray. How few these are most of us know, but I feel certain that the number is far greater than at first appears, and that the number will be greatly enhanced as soon as a knowledge of the dangers lurking in every crowd, in every gathering, for a common purpose, in every popular thought, is well known. Some of these are dangerous only to our own individual conclusions and advancement, others dangerous in every way, may, and daily do, become epidemic and run riot over the country in one kind of craze or another.

The object of each should be to develop his or her individual self, not simply to become popular or to agree with this, that or the other authority. To be one's self first, last, always, is the highest ideal one can possibly have, if there is included in it the desire to be in harmony with those eternal verities that alone endure—to be in accord with all those laws that are for our own and the common good. Alone we must stand any way, for even when we yield to an emotion wild and cruel, sug-

gested by another, or sink individuality as low as possible and determine to *simply follow*, we are at the last responsible for so determining, and must, somewhere, sometime, pay for such choice. Each should determine now to keep the court where his own conscience and reason reign, sacred to the self.

You may be forced to obey many mandates from without that you personally feel to be unjust, if so, *think* correctly and individually of the matter, biding the time when an opportunity comes to say and do your own way—at least think your own thought now and always. Dare to disagree with the majority.

Adopt this course and teach it as widely as possible to others, and at the same time call the attention of as many as possible to works on Suggestion. Interest teachers, ministers, lawyers, doctors, and all leaders in this science, and by becoming acquainted with the early starting of fads, epidemics, etc., they can, through press, pulpit and enactment, regulate that vast crowd who are still emotional, not rational; who are children needing teaching, encouragement, regulation, development.

In doing these things malice must be kept out, for this, too, is emotional and epidemical, and shuts reason out of court.

Keep ever in mind that the tendency to suppress or supplant reason at this stage of human advancement is dangerous and misleading in every way.

Let intuition, psychometry, clairvoyance, etc., have their say. Develop them to their fullest if you wish. Remember that their field is their own and that reason cannot invade it if it would, but never, never forget to turn the stream from all these sources through the reasoning department ere they are allowed to result in action or to control the viewpoint of life.

And, lastly, keep Will on the throne—do not lose consciousness, nor sacrifice the self for aught else.

Let us unite in this work, that epidemics of suggestibility, carrying mental instability and emotional activity with them, may be finally understood and defeated.

Let us reason together.

A Pleasant Dose.

She is a winsome young M. D.;

He has a strange sensation,
The symptoms show, 'tis plain to see,
Aortic inflammation.

He calls her in—"Oh, doctor, I'm
One of your ailing pupils;
What shall I take—oh, say in time—
How many grains or scruples?"

She notes his symptoms—'tis enough—
(A blush her charm quadruples);
"Take me," she murmurs, "quantum suf.
And never mind the scruples."

A Helping Hand.

Patient—Oh, doctor, I'm afraid I'm
pretty well at death's door!

Doctor—Don't you worry, my dear sir;
we'll pull you *through*.

The Japanese take only hot baths—110 degrees Fahrenheit—and bathing they regard as one of the delights of life. In the city of Tokio there are over 1,100 baths, at which nearly half a million people bathe daily. Nearly all private houses, even in villages, have their own bath rooms. People who do not have bath rooms take their tubs to the door. In Japan people are pure without being prudish. It is said that there the nude is seen, but not looked at.—*Exchange*.

SUGGESTOGRAPHIA.

BY GEORGE BIESER, M. D., 186 W. 102D ST., NEW YORK CITY.

ARTICLE IV.

In the previous article, it was pleaded that the art of suggestion should be based as much as possible upon pure science. The reason for this plea is evident; for it would then be unnecessary for any one who is practicing psychotherapy, or who is using suggestion for educational or other purposes, to rely upon traditions which never agree or upon authorities who continually disagree. Science is the one domain where the intellect has free play, unaffected by human passions. All else—theology, metaphysics, literature, theosophy, statecraft, politics and other crafts or *isms*—are but the reflection of humanity's passing aspirations, foibles and whims. Any person relying upon science can demonstrate for himself the truths of the laws—psychical and physical, upon which the successful practice of suggestion depends.

There are so many writers who make all sorts of undemonstrable assertions or claims and who proclaim all sorts of curious, false, absurd, dangerous or irrelevant theories and doctrines concerning suggestion, that it were well for all persons interested in psychology, suggestion, psychotherapy and allied topics, to demand of them proof or demonstration of their claims, theories and doctrines, by the presentation of facts recognizable by the physical senses or by precise measurable methods of investigation. Any assertion, theory, or doctrine, in which the above demand is not or can not be satis-

fied, is rejected by the true scientist with the inexorable verdict, "Not proven."

Psychologists, psychurgeons, suggestionists and other interested persons ought to unite and, like that soldier of science, Thomas Henry Huxley, devote themselves only to the acquirement of real knowledge, no matter what its nature or character, upon which to base the practice of suggestion and, with almost a religious ardor if need be, fight for the cause of scientific suggestion like a Crusader. Their aims should be like Huxley's, to smite all humbugs, however big; to give a nobler tone to science; to set an example of abstinence from petty personal controversies and of toleration of everything but lying; and to be indifferent as to whether the work is recognized as theirs or not, so long as it is done. In other words, let them devote themselves to placing the art of suggestion upon a firm, true scientific basis and battle with the forces or teachings of ignorance, error, prejudice, fraud and superstition until they are no more.

The accomplishments of practical psychotherapy no doubt are in many instances exaggerated or, judging from reports, seem wonderful, unusual or miraculous. But these unwarranted or exaggerated notions concerning the true value of suggestion and the capacity of the living organism to correct its restorable disturbed functions, is due to the fact that enthusiasts, self-interested persons, or

those of limited experience report only, or dilate only, on their most successful cases. It may be true that many of these cases are reported only to show what suggestion and the unaided organism can do; but it were well to report, also, some of those interesting cases which would show what suggestion and the aided or unaided organism cannot do. We can easily understand why successful cases alone are reported, if we pause and recall the fact that every new idea or thought, every new theory, every new invention or discovery and every new cure for human complaints is subjected to the attacks of the superstitious and sentimental element of humanity, who always existed, and who will doubtless exist for all time to come.

The known facts, *facetae fictitiae* of psychical and psycho-physiological phenomena produced by the many phases of suggestion, have filled numerous volumes and have been made the bases of numerous theories, opinions, doctrines, statistics, practices and science—true and false. All who examine this medley of facts, *facetae* and *fictitiae* of psychical and psycho-physiological phenomena recorded, should be careful how they criticise, for remember that these phenomena furnish the material for science. It was an intelligent Frechman who said, "*La critique est aisée, mais l'art est difficile.*" He means to imply that criticism is easy, but good work is hard.

In order that the progress and development of suggestotherapy shall not be retarded or rendered difficult, and in order that it shall be applied successfully, with lasting benefit or relief to suffering humanity in whom its application is indicated, let psychic investigators not, like so many investigators in other fields of research, speculate and say a great deal

more than they know. It is probably evident to common sense or intelligent persons interested in psychical phenomena, that many psychic researchers have learnt enough of phenomena to be conceited, without having learned enough to be wise and humble.

Further, in the interest of the science and art of suggestion, and in order that suggestion may not lose any of its prestige as a reliable, remedial and educational agent, let all persons interested in psychic research discourage or refuse to notice the many absurd or unwarranted conclusions which sciolists and unscientific persons, especially newspaper editors who ought to know better, quite frequently devise or derive from the warranted conclusions of scientific investigators of suggestion. If these unwarranted and absurd conclusions are noticed or mentioned at all, let it be but to condemn them or to show their fallacy.

Whatever may be the system of practice of psychurgeons and suggestionists, their theories, doctrines and beliefs, let there be no sectarianism in the science of psychology. In spite of the diversity of opinion of practitioners of whatever shade, let there be pleasant relations between them and let the science of psychology at least be a resting-place, free from tradition and authority, where all can agree. Let all stand for that freedom of thought which is essential to all truth. Science alone stands pre-eminently for the exact, unbiased truth.

In this age there is a tendency of men to seek the truth, not merely beauty or intellectual pleasantries. So rapidly are changes taking place in the physical, mental and moral condition of man, and in his environment, as a result of new discoveries and inventions, that old theories

are continually being exploded and new ones shown to be untrue before they have time to be common knowledge. No day passes but that there are new questions of facts to be settled, so that some one has pertinently stated that the latter half of the nineteenth century has been one great question mark. But it is astonishing how the demonstration of the most irrelevant facts, or the introduction of the most insignificant evidence, are sufficient and positive proof of the correctness of a theory or doctrine for most persons. But the phrase, "demonstration of irrelevant facts," is not meant to include the demonstration of facts from which it is proposed to reason by analogy.

At the present day it is well known that all possible psychical phenomena can not be produced at will by all investigators or by their subjects; because all investigators are not in possession of the necessary knowledge of the laws or conditions necessary for their production and because their subjects do not possess the faculty or the training necessary to produce the desired phenomena. As a result, it often becomes necessary for investigators to rely upon evidence furnished by others, where the desired phenomena can not be produced in their presence. Evidence thus furnished may be false, presumptive, corroborative or positive.

A review of the records of psychical or psychophysiological phenomena produced by human beings in the past and of many produced in modern times, show so many descriptions of unusual, strange and awe inspiring phenomena, claimed to have been witnessed by persons certain of their sanity, that the question of reality becomes a simple one of evidence by testimony. Any other method of treating these records is unfair, unscientific or ir-

relevant, as many of you who have been investigating psychical phenomena for any length of time have learnt from experience, or will sooner or later recognize.

For example, with what relentless opposition and useless, bitter controversies, which were the result of bigotry, pride and ignorance, has that demonstrable phenomenon, telepathy, been fought, and yet telepathy is an established fact today. In examining the statements and writings of the scientists who hold contrary opinions, we will find that they either have reasoned *a priori*, or have had no real personal experience with this phenomenon, or have failed to obtain definite results for some reason or other—known or unknown. The two facts that stand out more prominently than any other in their writings or statements are, first, that many of these scientists are most efficient in writing useless dissertations upon subjects upon which little is known, and, second, that they give opinions upon subjects which they and we are incapable of demonstrating or refuting. Those of us who were, or are, successful in producing the phenomenon of telepathy, know that those who fail, do so either because the experimenters or their subjects do not know the necessary conditions for its production, or knowing them theoretically only, they do not, or can not, comply with the necessary conditions for its production.

So, with many of the other so-called impossible, wonderful, supernatural or miraculous phenomena claimed to be produced by the agency of occult or other powers inherent in mankind, there may be some truths more or less masked or veiled by absurd externalism which distracts the attention of the investigators

from the real agents producing these phenomena. We have no right to deny *a priori* any phenomenon reported by earnest, sane persons, neither have we the right to deny its existence when we do not know thoroughly the necessary conditions for its production or do not know for a certainty that it is trickery. If the witness or witnesses are reliable then we are bound to believe that the reported phenomenon occurred, and we have no right to say, "it's all imagination," or "it's pure trickery," until it can be proved to be so or until, by demonstration of the same, of a similar, or of a cognate phenomenon, we can show its analogy. While we may accept, as having really occurred, many of the phenomena detailed by witnesses, we are not bound to accept the philosophy of the reporters. When authors record facts and not the results of "educated guesses," they do not attribute phenomena to gods, demons, spirits, *archaens*, or any other undemonstrable and unrefutable agent.

Even if these reported ill-understood phenomena are finally proven to be but imaginary or to be pure trickery, sleight of hand, confederacy, ingenious contrivances or the application of some natural law, we will then be in possession of the knowledge of how it is done and thus guard against further error. By a careful study of many of the reported strange phenomena, we have gotten at least an insight of the possible extent to which credulity may lead some persons into error. The object of science is not only to know the facts of real phenomena (advisedly), but also to obtain the facts of phenomena, the result of imagination and trickery, so that we shall know the reason why and how persons are led into error. To have the knowledge of the influence

of these factors (imagination and trickery), upon the results of our search for causes or reasons of phenomena and for the laws or powers of the various natural agents, is to be in a position to eliminate error and fraud from our observations. In teaching how these erroneous conceptions of phenomena arise or are purposely intruded upon mankind by the employment of trickery or scientific diversions, we show persons how to avoid being misguided or defrauded. The value of suggestion as an aid in deceiving persons or rather in directing the attention elsewhere so that an illusion can be produced without the procedures being observed, is well known to all conjurers; for the *ne plus ultra*—ultimate purpose—of the art of the conjurer is to produce changes in appearance or sense impression without the process or processes employed being observed or correctly conceived by the audience.

In judging of the reality of the numerous strange, puzzling and contradictory phenomena reported as having occurred in the past, and as occurring occasionally in modern times, the value of the human testimony furnished by the records must be considered. This is done by a thorough critical examination of the statements made concerning the phenomena, and of all the facts which can be ascertained about the witness, his moral, intellectual and physical condition. It is also necessary to get all the knowledge we can concerning the writer of the reports. But remember that the results of different examiners of the records will vary, if they do not recognize that all phenomena can be viewed under different aspects; first, by abstraction, and, second, by entire dependence upon the experiencing person. Therefore, study these records from

the standpoints of both the mental and physical sciences, and harmonize the results by a sensible scientific philosophy.

The truth to be determined by the examiner of these reports or records is, "what are the abstract facts to be proved from the particular facts of personal experience described?" If the statements founded upon experience contained in the many writings confirm the occurrence of phenomena as we, because of knowledge and previous experience, expected, then our confidence in our theories is increased by these statements, which will then be looked upon as a confirmation by experience. Of course, if some unusual phenomenon is reported which, because of our limited knowledge of the universe, we did not expect as possible or probable, and if its reality in the abstract is a certainty, we lose confidence in our theory of the class of phenomena to which this unexpected one belongs. We must then change our theory, because for us it is unsound. It is well to remember that it is our conceptions and previous convictions concerning phenomena which are familiar to us by habit and constant association, that make the bases for most of our theories.

In our efforts to determine the reality of a reported phenomenon incapable of demonstration at will, it is of the greatest importance to get all the facts—physical, psychical or environmental, about the PLACE where the phenomenon is said to have occurred; the TIME of the day, the season and the year of its occurrence; the AGENT or DEVICE claimed to be, or to have been, instrumental in its production; the MANNER in which it was done or supposed to have been done; and the SUBJECT or EXPERIENCING PERSON—his life history, including his trustworthiness, intelli-

gence, occupation, interest, philosophy, physical and mental condition, etc. The ascertaining of the same personal facts concerning the reporter or author, if he is not the experiencing person, is important; for we should know the way in which the examiner or author obtained the facts to be known, as well as his ability in this respect. No circumstance, however trifling, must be allowed to escape mention.

We will suppose that the veracity of the witness has been established. There still remains in our efforts to ascertain the truth or error, the task of making a just estimate of the influence of the mental processes at work in shading and coloring the statements of the witnesses or experiencing persons. It is absolutely necessary to eliminate those results due to the influence of such factors as desire, expectation, conviction, suggestion, training or education, philosophy, opinion, doctrine, theory, etc., and to establish for a certainty that the witness or witnesses are not victims of the wiles of the conjurer. Many who believe that a great deal which is reported or sworn to by witnesses are phenomena, the result of trickery or imagination, have good and just grounds in experience for their beliefs. We must take care in analyzing the statements of witnesses, to take especial pains to consider the nature of the facts reported and to see that no circumstance, however trifling, has escaped the witnesses' observation, before accepting their testimony.

The proof of the reality of a phenomenon, as furnished by the testimony—verbal or written—of witnesses, is evidence of sense impressions as interpreted by an experiencing mind. In receiving testimony, it is absolutely necessary to

be certain that there were no errors made by the witnesses in their observations, and that there was a sufficiently full and correct transmission of the facts observed. Senses report only appearances. Illusions can be produced which the experiencing person can not always correct or shake off, even when he is aware that he is observing them. An illusion can be produced through any of the senses; but an example or two illustrating how easily the mind may be deceived through the unaided sense of sight, will suffice for the present.

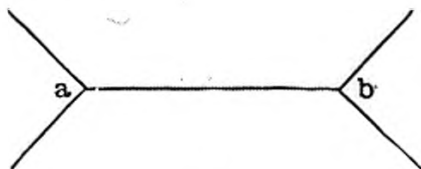


FIG. 1.

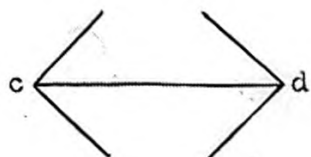


FIG. 2.

By looking at the two diagrams, Fig. 1 and Fig. 2, the horizontal line a-b in Fig. 1 and the horizontal line c-d in Fig. 2 appear to be of different lengths to the unaided eyes, in spite of the fact that both of the horizontal lines are of exactly the same length, as you can satisfy yourself by measuring them with a ruler. Another example illustrating how easily the mind may be deceived is shown by looking at Fig. 3. This is called irradiation, which is a phenomenon in virtue of which white objects or those of bright color, when seen on a dark background, appear larger than they really are and *vice versa*.

The corresponding white and black squares, to the unaided eyes, do not appear to be of the same size; yet on meas-



FIG. 3.

urement with a ruler they are found to cover the same area of space.

Then again, without any change in the appearance or perception of the object or diagram, the mind, by directing the attention alternately to different parts of the view, can cause a change in its conception. This phenomena is sometimes spoken of as the "selective power of the mind's eye." To illustrate what is meant, look at Fig. 4 for some time. At times the heavy black line, marked a-b-c, appears to run in a direction from the left, forward and upward; and at other times appears to run in a direction from the left, backward and upward. Look at Fig. 5. At times the square, b, appears to be in the front, with the sides, a and c, sloping backward and the side, d, forming the under side or base, thus giving the

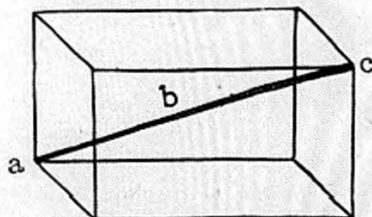


FIG. 4.

diagram the appearance of solidity; and at other times the square, b, appears to be in the rear, with the two sides, a and c,

sloping forward, and d forming the floor of an enclosure. Then, again, look at Fig. 6. If you keep your eyes upon the white square at the upper part of the diagram, you can count but six complete blocks; but if you will keep your eyes for some time upon the two white squares at

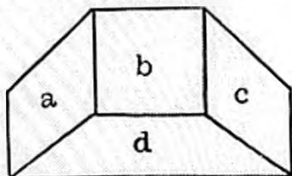


FIG. 5.

the bottom of the diagram, you can count seven complete blocks. This can be better seen by turning the diagram upside down.

These diagrams show how error is easily produced by simple means, and the last three diagrams show conclusively that seeing or observing is not wholly an objective process depending upon what

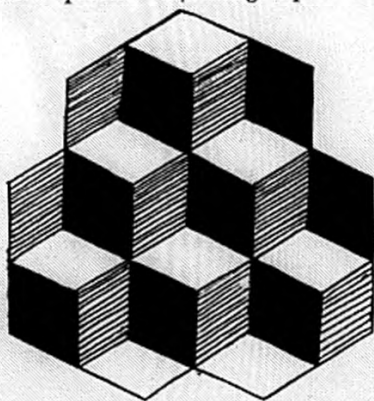


FIG. 6.

there is to be seen, but is very considerably a subjective process depending upon the workings of mental processes which are going on behind the eyes that see. Thus, it is evident to us that observing is a double process, partly ob-

jective—the thing or diagram and the images upon the retinae—and partly subjective—the view or appearance transformed in the brain. The shifting of the attention from one portion of the diagram to another or the viewing of the diagram with different mental conceptions of what the figure represents, causes it to assume a different aspect and to us becomes a representation of quite a different object or number of objects. Thus we see that these diagrams, having ambiguous objective features, are seen by us as one thing or another, according to the conception or conceptions in our minds, and what is lacking in the objective in definiteness, the subjective mental processes supply. Here familiarity, prepossession and other circumstances influence the result. Such sources of error in observations and many others due to perspective, reflection, refraction, persistence of vision, rapidity of motion and others too numerous to dilate upon here, may cause the formation of conceptions of facts which are misleading or which have no objective or physical existence in abstract reality. All persons have not a distinct idea of the difference between the abstract reality of a thing and the virtual existence of the same in the psychical realm.

From the study of these few diagrams it becomes evident that the average powers of observation may be easily baffled if the senses are not aided by instruments of precision or by knowledge of the various conceptions. This being true of these simple diagrams, how much more liable are observers to be baffled in observing more complex phenomena, especially with unaided senses! Knowing this, we have the right to question and consider critically what are or were the opportunities for exact observation, especially with ref-

erence to the nature of the facts observed by the witness or witnesses in whose presence the unusual phenomenon is claimed to have occurred. The faculty of accurate observation varies greatly with different persons; therefore the testimony of experts who are more skilled in making exact observations, is of more value than those who are not expert.

In the testimony of witnesses, the errors that may arise are not only those due to defective and deceptive perception, but also those due to defective transmission of the facts of experience, from the witnesses to the examiner or investigator. A weak point in the evidence of testimony is the uncertainty whether it conveys to the mind an exact and sufficiently full transcript of the fact or facts as they were perceived by the observer or experiencing person. The faculties or elements of memory, intelligence, veracity, judgment and expression—written or verbal—differ so widely in witnesses that we must look for defects of these in the witnesses or authors. Defect of these factors of error, if not taken into account, may lead to false conclusions. All persons have not the necessary judgment to decide as to what is material to be mentioned; all have not the fluency of language (some have too much!) to express their perceptions and conceptions clearly; and in some persons the language used is so defective that the testimony is unintelligible to the receiver or investigator of the testimony. The suggestive influence of the leading questions from the receiver of the testimony and of the enthusiasm or skepticism of either the investigator or witness in causing erroneous results, must not be overlooked.

An objectionable thing about the evidence of testimony is that we can never

be sure that the facts of experience, as conveyed to us in our critical examination of the records or witnesses, would not contain more or would not contain less for us if we had experienced them ourselves.

Some one has said that all phenomena are illusions; and at the first glance it does seem that our whole existence is made up of illusions. Perhaps these illusions or appearances are responsible for the existence of Christian Science, New Thought Movement and others in the category, similar and cognate. In our study of aesthetics, or true and false aestheticism, we see that the women folks from time immemorial knew well how to create, by skillful artifice, those charming illusions so attractive to men. By being careful to eliminate all possible error and fraud, we are able to penetrate more and more beneath the surface of appearances which are often so deceitful. Shakespeare thus states the deceit of ornament or appearances:

"The world is still deceived with ornament;

In law, what plea so tainted and corrupt,
But, being seasoned with a gracious voice,

Obscures the show of evil? In religion,
What damned error, but some sober brow
Will bless it and approve it with a text,
Hiding the grossness with fair ornament?

There is no vice so simple but assumes
Some mark of virtue on his outward parts;

How many cowards, whose hearts are all
false

As stairs of sand, wear yet upon their
chins

The beards of Hercules and frowning
Mars,

Who, inward search'd, have livers white
as milk;

And these assume but valour's excrement

To render them redoubted."

—*Merchant of Venice.*

(To be continued.)

The Human Aura.

Dr. Andolent, in "The Harbinger of Light," relates how he was convinced of the existence of the human aura, upon two occasions in the year 1897: "The first time was in a garden, when I saw it around the head and back of a young man who was giving an animated recitation of a pathetic poem. This bluish aureole appeared to vary in intensity and density from time to time. In spite of all my efforts to persuade myself that I was the sport of an optical illusion, the phenomenon was prolonged before my vision for about five minutes. You must observe that these emanations appeared altogether spontaneously, without my seeking for them, without my mind being predisposed in the matter, and upon a young man previously unknown to me, and upon him only out of a dozen other persons who had met together for conversation.

"Again, upon another occasion, I chanced to see this aura. It was a luminous zone of very pale blue enveloping an anæmic young lady who was consulting me in my study. I have permitted myself to insist upon these observations, the better to explain why and how my conviction has been fixed, immovable, definitive.

Every Man His Own Jay Gould.

The owner of a brewery once consulted Baron Prof. Von Nussbaum, M. D., Royal Medical Councilor at Munich.

Prof.—Well, my dear X, where is your trouble?

X.—Professor, my legs hurt me.

Prof.—Well, let me see! yes, that is gout.

X.—What is good for it, Professor?

Prof.—Well, I will tell you. You go and try to find something that is good for it; then you let me know, and I assure you, we two will be millionaires within a year.—*From the German.*

Her Theology.

My theology is of the new school of divine inheritance (yet it is the oldest thought in the universe). I preach to every woman that she is a direct heir of God—born to happiness, success and usefulness. To every man I say the same. It makes no difference if he is born in a gutter, with crime-stained ancestors, if he will get this thought fully into his mind that his divine ancestor stands back of all the others, and that he has a right to claim all the forces that bring health, wealth and happiness in this world—the mental and spiritual forces of the universe—then he need never despair about his future or wonder if "life is worth living." Whatever your trouble may be—physical financial or domestic—use these mental forces to change them before you give up and sink into despondency. Say that everything is as you desire it—believe it, think it, work for it, and make it so. Others have succeeded on these lines—why not you?—*Ella Wheeler Wilcox.*

Oh, for a Thousand Tongues!

Doctor—Are you feeling very ill? Let me see your tongue, please.

Patient—It's no use, doctor; no tongue can tell how bad I feel.

THE POINT OF VIEW.

BY MARY SCOTT FIELDING.

With the advent of the new century, we are inclined to cast a retrospective glance across the departed cycle of an hundred years, and if possible to sum up the bequests left us, looking forward to the consummation of greater things.

Two factors of the one great problem—the true art of living—confront us, and these are the best methods for the proper adjustment of things social and economic, and the relation we bear, each to the whole of humanity, and to ourselves. This latter may seem somewhat Hibernian, but it is, nevertheless, correctly put. The whole is greater than any of its parts, and ordinarily we only know ourselves in part.

It is not my intention to discuss these questions in their various bearings, but to tentatively hint, if I may, a few helpful suggestions that bear upon the problem of the art of living, which embraces every other problem under the sun.

It is often quoted that God never made two things exactly alike, not even two blades of grass, nor twin leaves on the same stalk; and yet there is in nature a beautiful harmony—a unity in diversity—that prevents all incongruity of scheme and purpose. It is not so in human life; and the lack of unity and purpose, the presence of incongruity in the lives and characters of men, are largely due to the difference in their point of view.

We might elaborate indefinitely by pressing into the service an endless array of substantives to explain away this incon-

gruity, saying it is due to selfishness, monopoly, ignorance, environment, etc., but the *point of view* covers the ground effectually, being the mainspring for all action or inaction, as the case may be. Change in the point of view is another way of writing evolution. The truth of this statement is thrown into strong relief if we but glance backward. Giordano Bruno, the most interesting of the Italian philosophers of the Renaissance, burned in the public square in Rome, by order of the emissaries of the Inquisition, in 1600, is honored by the erection of a monument to his memory on the very spot in 1900. This tribute to his imperishable spirit, doubtlessly was paid by the descendants of those who lighted the fagots around his perishable body. The point of view changes with the progress of the suns.

The differences and antagonisms in matters political, religious, social, industrial, economic, etc., exist because of the differences in the point of view; and these differences disappear only when men find common ground upon which to stand, and common purposes from which to labor and achieve. The happiness and progress of the world depend largely upon a compatibility of mind and purpose, a unification of the point of view generally. Jesus allied himself to the will of the Father; in other words, he recognized the promptings of the divine spirit within his soul, and so wrought out a life and character whose lovingness is an example for all

time. The word love is all-embracing, being synonymous with God-law. There is a recognition of this abroad at the present day, and its significance is being felt more and more in the attempt to re-adjust human affairs. Prof. Herron says truly:

"We live near the culmination of a social system. Over the chaos and strife we call civilization there broods the thought of love as law, changing the motives that make and remake the world. From the midst of our devouring industrial monsters arises the creative dream of equality and harmony. And this dream has already become a full-born working ideal, growing in stature and in favor with men. Unto us this child is born, and upon its shoulders will the government of the people be. For industry is about to be carried over from the individual to the social or spiritual plane.

So far as industrial organization has gone, man has been treated and associated as a creature for producing things. Upon the new plane, the production of things will be treated and organized as a means of associating men for their spiritual education and liberty. The question of how to do this, or whether it can be done at all, is the social question, of which the world is so full, and the pressure and pain of which no conscience escapes or any longer denies."

"Broadly speaking, the social problem is a problem of how to organize the world that all men may be equally secure in the material means and social resources needed for a complete life."

Gradually this factor in the problem of life will be adjusted. The grist is in the hopper, and the result will surely come forth. "The mills of the gods grind slowly, but they grind exceedingly small."

The other factor of the problem, the

relation of each to the other, to the whole, and each to his real being, must be worked out by individual effort. Our field of operations is necessarily narrowed by those with whom we come in contact in the home and in social and business relations. Wherever human beings are, there are all the elements of comedy and tragedy; so our field is wide enough, however restricted, to admit of much service, and the power to grow in loving. That there is constant and daily need in our lives for this power of loving none will deny. The accident of birth brings varied temperaments and opposite characteristics into the family life. These call for forbearance, charity and sympathy, if there is to be even tolerable satisfaction under the same roof. George Eliot remarks:

"Family likeness has often a deep sadness in it. Nature, that great, tragic dramatist, knits us together by bone and muscle, and divides us by the subtler web of our brains; blends yearning and repulsion, and ties us by our heart-strings to the beings that jar us at every movement. We hear a voice with the very cadence of our own uttering thoughts we despise; we see eyes, ah! so like our mother's, averted from us in cold alienation; and our last darling child startles us with the air and gestures of the sister we parted from in bitterness long years ago. The father to whom we owe our best heritage—the mechanical instinct, the keen sensibility to harmony, the unconscious skill of the modeling hand—galls us, and puts us to shame by his daily errors; the long-lost mother, whose face we begin to see in the glass as our own wrinkles come, once fretted our young souls with her anxious humors and irrational persistence."

The picture is not overdrawn. Souls that come through the same gateway of

birth often have no relationship but that of consanguinity. It is well to realize this, as it may save us much unnecessary pain. No two of us are alike, nor can we see things in the same perspective; but we can prevent ourselves from becoming sour or censorious, and from obstructing whatever rays of sunshine or happiness may fall upon other lives. We may as well give up trying to mold others to our pattern; or laying down the laws that shall bind them within the limit we would set for them. So, one point of view may become common to all in these relationships—that of the necessity for constant and enduring kindness. Thus the angles of friction become smoothed and what cannot be changed, endurable. Only in this way are the compensations possible that balance every seeming delinquency; for there is always a balance struck somewhere. The delicate fibres of the soul vibrate with a greater tenderness because of sorrow; sympathy is largely the fruition from deep furrows plowed in our lives, watered by our tears. There is a brighter side to this: Beautiful and lasting friendships are often found in the family life; and these are not dependent upon a sense of duty or that thing called relationship which "swears by its own," but upon a vital quality of sympathy and understanding—something not to be acquired, but which belongs to temperament and is born in us. Even if this is lacking, it remains to us to turn the key on regret or worry, and let the sunshine from loving thoughts within radiate around us. Material conditions need not interfere with this radiation. Like Mark Tapley, we may "come out strong" under any condition of things if we retain the vision of the exaltation of life. Lilian Whiting

says truly, with her superb spiritual insight:

"The life is so infinitely above being made or marred by material things; that one almost marvels at the esteem, the actual reverence, indeed, in which mere things are held."

"Things are in the saddle,
And ride mankind,"

lamented Emerson. But one may refuse to be ridden by things, he may refuse material limitations and denials; he may assert his integral power of spiritual potency. So entirely is the giving way to despondency a species of spiritual suicide that one should regard the tendency in himself as one of actual and positive wrong. There is a sensitiveness that is very nearly akin to selfishness. It is the self-centered, the self-contemplating quality, not infrequently met in refined natures, but one that is still incompatible with the best quality of life. Personal happiness comes, not by seeking it specifically, but by seeking that nobler quality of living that produces it as a result.

The recognition of our real being becomes possible when we realize that "man is primarily a spiritual being, and only incidentally and transiently an inhabitant of the spiritual world. That is a mere phase, rudimental and experimental in its nature. His physical body is an instrument, by means of which, for a time, he is enabled to relate himself to the physical world. Here he does not so much live as begin to learn how to live."

We are beset with much pseudo-science and occult pretensions which are bewildering in the extreme; but underneath all this floundering lies a dim apprehension of the truth of spiritual possibilities. A more adequate understanding of our-

selves is coming forth out of the shadow. Emerson understood this when he said: "We lie open on one side to the deeps of spiritual nature, to all the attributes of God." And again he expresses the possibilities of man who has access to the

Universal Mind:

"I am owner of the sphere,
Of the seven stars and the solar year,
Of Caesar's hand, and Plato's brain,
Of Lord Christ's heart, and Shake-
speare's strain."

HARMONIC VIBRATION AS A THERAPEUTIC AGENT.

W. XAVIER SUDDUTH, M. D., 100 STATE ST., CHICAGO, ILL.

(Concluded.)

Another method which is sometimes used, consists in having the patient speak or hum into the receiving tube of a phonograph devised by Scott and improved by Koenig. The instrument somewhat resembles a phonograph, although when in use its mechanism is reversed. Instead of giving out sound, it is a sound receiver. As its name indicates, it is a self-registering sound apparatus and is a modification of the drum and tuning-fork arrangements so commonly in use in physical laboratories. All the waves that enter the paraboloid impinge on the membrane and throw it into vibration. On the side of the membrane next to the cylinder is attached a very fine and light style, which faithfully inscribes on the smoked paper around the cylinder the slightest motion given to the membrane. By means of a small adjustable clamp, held in position by a screw, it is possible, with a second screw, to regulate at will the tension of any given point to that membrane. In this way we can obtain a record of any sonorous wave that enters the paraboloid. By this instrument we find that each sound traces out its own characteristic curve—writes out its own distinguishing autograph. Some sounds give indenta-

tions much like those of the tuning-fork, while others, like those of the human voice, give rise to sinuosities of much greater complexity.

By means of a tuning-fork, which is kept in vibration simultaneously with the style, the frequency of any sound can be determined with the greatest ease and precision. The process is identical with that used in estimating the vibration of an elastic rod. We thus have traces of both the sounds made on the smoked paper, when a simple proportion will give us the number of vibrations made per second by the sound collected by the paraboloid and recorded by the style attached to the membrane.

If the speaking voice is registered, it will often be found to give certain tones which can be resolved into major or minor intervals. An experienced observer can by ear alone detect whether a patient is vibrating in a major or minor key just as a musician can tell when he hears a piece of music whether it is major or minor.

Prof. Stratton says: "There are three ways in which the speaking voice expresses the various degrees of health, viz.: force, pitch, quality. With regard to

force, when the vibrations of health become vocalized, the result is fullness and strength of intonation. As we feel, so we speak. Volume, intensity and clearness of utterance vary according to degrees of health; the maximum and minimum force of vocalization corresponds exactly to physical and mental conditions.

"As to pitch, this is determined by the tension of the vocal ligaments. When this tension is normal, the voice is pitched in its natural key and all the tones produced constantly refer to a fundamental or keynote. If the amalgamated vibrations of the body become lower than the normal pitch of any individual's system, the vocal cords are thereby slackened, and this in turn lowers the pitch of their ruling tone or keynote, until, as a consequence, all the intervals of speech, based as they are upon the keynote, partake of the general depression. If, on the contrary, the vibrations of the body be stimulated to a pitch above that of the normal condition, then the vocal tension is increased and this in turn elevates its ruling tone and all intervals based upon it.

"The manner in which the tones of the voice refer themselves to the keynote is in vibratory distances called intervals and these are formed in speaking according to the degrees of the diatonic, chromatic, or even enharmonic scale; thus, we have intervals in our speech corresponding to the second, third, fourth, fifth, etc. In perfect health we talk in perfect or in major intervals, such as major thirds and sixths, or perfect fourths and fifths; that is to say, the vocal inflections of a person in health produce these intervals."

Other intervals than thirds and sixths might be considered in this connection, but it suffices to say that as a rule health and disease express themselves in vocal inflections which consist either of major

or minor intervals. Ordinary conversation reduced to its musical constituents presents a type of song which may be easily traced to the trained ear. Such remarks as "How do you do?" "What a fine day!" etc., may be reproduced by their musical equivalents, tone for tone.

Helmholz remarks in his "*Tonempfindungen*": "Sharp characterization of vowel qualities is suitable for energetic, joyful or vigorous frames of mind; indifferent and obscure qualities of tone for sad and troubled or taciturn states."

From these hints it is obvious that the voice betrays the speaker and acts as a meter or measure of health. That tone quality reacts upon the system there can be no doubt and herein lies the method of self cure. The quality of vibration which we produce through music's only outlet, the larynx, is imparted to the body at large, which responds sympathetically to each tone.

The law of nature is harmony, so in practice it is empirically taken for granted that all patients vibrate inharmoniously; in other words, are out of tune, or they would not present themselves for treatment. There being no fixed body note that may be said to be standard, having found the keynote of a patient, it is considered as abnormal and a series of experiments are begun in changing the rate of vibration and carefully noting the effect. When a change is found to be beneficial it is persisted in until its efficacy has been exhausted, when another change is made, and so on until the pathological symptoms have all disappeared.

Harmonious sounds are not, however, used to the exclusion of other means. The different forms of electricity, with their well-known variations, are fully employed as indicated.

I have modified the singing rheotome

of the McIntosh battery by having a fine micrometer screw, which has a chilled steel point nicely fitted into a chilled steel socket, to prevent wear. The head of the screw is accurately divided into spaces, so that in turning the screw one division the note given off by the vibrations of the singing rheotome is raised or lowered just one semitone. I have had a number of additional rheotomes manufactured of different metals and of varying width and thicknesses and am thus able to attain a range of over two octaves in the current, running from B in the greater octave to G above middle C. I am thus able in from ten to fifteen minutes by the application of an electric current to raise or lower the vibratory curve of my patient at will by purely mechanical processes.

At the present time I am having made an instrument from which I expect good results. It is none other than "the Silent Melodeon," invented by M. Daguin, a French physician, in 1868, but which has not come into medical use by reason of the difficulty, heretofore existing, in accurately determining the keynote of patients. Now that we have overcome this latter defect and understand more about bodily vibration, I feel confident that good results will be obtained from its use.

I also use the electro-thermal and electro-solar bath. The latter is the modern application of the old sun baths, with different colored glass. In this instance colored glass globes in the form of a series of incandescent lights are substituted for the vari-colored panes of glass formerly used. A very elaborate electro-thermal cabinet is used, with four rows of incandescent lights, white, red, blue and green. It has been found by experimentation that a red bath is stimulating, a blue bath quieting, and a green bath depressing.

It has long been claimed that colored light has a special effect on men and the lower animals, the latter growing more rapidly in violet than in white light. On the other hand, Flammarion has found that silkworms grow less rapidly in the violet rays. Experiments on the nervous system, however, show better accord as to results. Henri de Parville, writing in *La Nature*, Paris, holds that the red end of the spectrum excites the nervous system, while violet, blue and green are quieting. This accords with my own observation. It is well known that turkeys and bulls are excited by red, while blue glasses are often used to quiet nervous horses. In the photographic establishment of Messrs. Lumiere in Lyons, France, sensitive plates are now prepared in a large room lighted with green lights. Formerly red lights were used and the workmen sang or gesticulated at their work. Now they are calm and seldom speak and say that they are much less fatigued in the evening than they previously were.

Bearing upon this point, a very interesting line of experiments was conducted by the well-known French physicist, Camillo Flammarion, at the agricultural and climatological experiment station at Juvisy, indicating plainly the effect of different colored lights upon plants. The result is of special value, practically and theoretically, to us as well as to plant physiologists and climatologists.

It has been clearly shown by the various experiments that ordinary colorless light is represented by natural sunlight, because when exposed only to it, health and natural growth reign. Colored light, according to the particular color used, causes either one-sided acceleration or retardation of development of the plant.

In his most interesting experiment

Flammarion adopted the plan of exposing sensitive plants (*mimosa sensitiva*), which he raised from the seed, to different colored lights. These plants are specially sensitive to the effect of light and touch, and were, therefore, well adapted for Flammarion's experiment.

He planted a number of seeds, and the seedlings, after they reached a height of about one inch, were planted in pots in pairs and placed in a hothouse, where each pot received the same quantity of light and even temperature prevailed, so that the plants were subjected to the same conditions. But the experimenter placed over some of the plants bells of green, red and blue glass, while others received the sunlight through the plain glass of the hothouse window.

The effect of the colored light was soon perceptible in the development of the plants, and the more they developed, the plainer this difference became, until, at the end of two months, the plants under the red glass were sixteen inches high, those under the green glass measured only five inches, and those under the blue glass were only one inch, while the plants which had been left in the colorless light were four inches high.

The red light forced the plants most, for those subjected to it blossomed five weeks after the seeds were planted, and the stems were much longer than the stems of the other plants. The difference between them and those exposed to the blue light was most marked. The leaves of the latter were, indeed, dark green, while the leaves of those subjected to the red light were pale, poor in chlorophyl. But the plants themselves seemed unhealthy and stunted. They had gained nothing in height since they were placed under the blue glass. Therefore, it was

proved that the blue glass was not only an impediment, but an actual injury to vegetation. The effect of the red light was noticeable, not only in the growth of the plants, but also in their sensitiveness, for even the slightest touch, a breath, was sufficient to cause the leaves to close and the little stems to droop. The plants exposed to the white light only were not so easily affected, and those raised under blue glass were not at all sensitive. Those raised under white light must be considered normal. They were more stocky, and showed a greater tendency to bud, but the buds did not open.

It is interesting to note in this connection that, while green light seems more stimulating to plant life than either white or blue light, in its action on the animal organism, the reverse is true, and the green is more depressing than blue. The different influence of blue and green upon plant and animal life may be accounted for on the ground of the absence of chlorophyl in the animal organism and its presence in the plant. Not only this, but the different shades of green act differently, the shade of green most common in spring foliage being most depressing to man, which may account for the prevalence of spring fever, so-called, in the spring of the year.

It is not to be considered that because green is depressing, however, it is necessarily injurious to the human organism. In many cases the depression is just what is needed, especially in nervous cases, where the bodily tension is high—those cases where the bromides would be administered in general practice.

The use of color in the form of clothing in the treatment of insane patients has also been adopted with marked success. As succinctly related by a recent

writer, "Clear, delicate blues are found to exercise a sedative or calming effect even upon those suffering with very violent manias. Yellows are exceedingly efficacious in combating melancholia or extreme depression. Scarlets and vivid reds will raise the drooping spirits of many depressed and mentally disordered individuals. Bright, tender, spring-like greens will cause life to take on a new aspect and become worth living to insanity victims with suicidal tendencies. Violets are soothing, browns and grays dulling in their effect, while black is distinctly and generally bad. Some insanity experts even go so far as to forbid the attendants upon their patients to wear black at any time."

In addition to the modified Delsarte and other physical methods, suggestion is more or less extensively used in the handling of patients—a sort of psycho-physical culture, using the physical exercises as a means of administering the suggestion. As, for example, with the use of the red light, the idea of "light-force and stimulation" are strongly held forth. With the blue bath the thought of "quiet and rest" are represented, and the patient's mind is led to dwell on the blue sky, summer verdure and singing birds. Great stress is laid upon proper methods of breathing and a thought is given with every exercise, tending to reinforce the benefit received from the exercise by the mental attitude of the patient toward the experience through which he or she is passing, and by strengthening faith in the means employed for cure, thus build up hope, and hasten and insure final recovery.

The above methods are supplementary, not exclusive, of suitable medication when indicated.

Years of experience in the treatment of nervous patients has taught me the necessity of using a wide range of treatments in order to successfully handle the cases that come under my care.

Vegetarian Views.

Perhaps no stronger argument could be advanced in favor of a vegetable diet than the enormous bulk, strength and endurance of the Japanese wrestlers. Imagine a set of men, the tallest not more than five and a half feet high, with weight ranging from 200 to 300 pounds, chest girth varying from 44 to 58 inches, and lung capacity reaching as high as 6,000 cubic centimeters! Yet the staple food of these men is rice, with a little fish; but withal, they can hold their own against the picked men of any of the flesh-eating peoples, both for strength and endurance. The writer has frequently seen the coolies handling cargo on the Bund in Yokohama, working ceaselessly from 6 a. m. until 6 p. m., and at midday has seen them produce their simple meal of a few ounces of rice and fish, packed in a tiny piece of matting, eat it with the utmost gusto, and then resume their labors, like giants, refreshed. Meat is certainly not indispensable to produce and maintain brawn and muscle, as witness the splendid physique and staying qualities of the Scotch and Irish peasantry, whose principal articles of diet are oatmeal and potatoes!—*Exchange*.

No "Don't Worry" in His.

"Dr. Pocus, do you approve all these don't worry theories?"

"No; I always like to have my patients indulge in a little healthy anxiety about paying my bills."

SERIES OF IMPERSONATIONS.

BY E. H. PRATT, M. D., 100 STATE STREET, CHICAGO, ILL.

IMPERSONATION No. 7—THE CONNECTIVE TISSUE MAN.

LADIES AND GENTLEMEN:

Agreeable to the announcement of the skin man I am here for your entertainment on the present occasion.

In arranging a concert program you know it is customary to appoint the star performers for the intermediate and closing numbers, beginning the entertainment with the less pretentious performers, thus working the entertainment of the evening to a climax to render it more effective.

Well, whoever arranged the order of our speaking has given me one of the positions of honor, which I at first was a little modest about accepting. But in our family of forms we are all stars of the first magnitude and there are no greater or smaller among us, for each one is essential to the existence of every other, and so we consider ourselves upon equal footing so far as being essential to the make-up of the composite man is concerned.

In every large family it is quite common for the various members to divide themselves into small groups of two or more for the sake of close companionship and personal sympathy. For although brotherly love is supposed to be a common family tie, nevertheless natural affinities will assert themselves and each one will have his particular favorite or favorites in every family circle. Our family of human shapes is no exception to this rule. For instance, the bony man and the muscular man are almost always to be found in each other's company. The venous

man and the arterial man are equally good friends, while the lymphatic man is so close and constant a companion as to render our vascular shapes a genuine trio of brotherly forms, each supplementing the other in the work and play of everyday life. The cerebro-spinal man and the sympathetic man, whom you have not yet had the pleasure of greeting, constitute another congenial pair in our family circle, as do also the conscious and the unconscious man. These also you have yet to meet. The skin man, who has but recently addressed you, and the organic man, whose acquaintance you have yet to make, are rather eccentric members of our household, and although they are in close sympathy with all of our various bodily shapes, nevertheless have no particular members of the family that they prefer to chum with. As for myself, I, too, am a little eccentric in my personal attributes and have no favorites among my brother shapes, being equally interested and concerned in all of them. My position in the composite man is a very important one, as there is not one of our entire brotherhood of shapes in whose makeup I do not constitute an essential element. They call me the connective tissue man, and my name is well fitted to my character.

I am made up of tissue whose office is to bind the various physical shapes of our family into one symmetrical person, besides holding the various parts of every shape in such definite relations with every

other part as to render it possible for any one of my brothers to assume and maintain the human form which alone entitles him to membership in our family. Thus do I constitute the great blending element of the body, serving to give each shape its human form and to bind all of the shapes into one symmetrical whole.

Much of my structure is sufficiently coarse to be easily discernible by the naked eye, but finer parts require the use of the microscope for their demonstration. As there is no part of the entire human body into whose composition I do not enter, you will readily observe that my form is a very perfect one, and perhaps more than any other of our family I stand as a complete representative of the human shape.

I presume I am expected on the present occasion to define for you my structure and the various uses I perform in the bodily economy. As to my structure, it differs very much in texture in different parts of the body, according to what is expected of me. But whatever form I take on I am always made up of what is known as white fibrous tissue. You know a common white thread can be made by skilled hands to manufacture articles which bear little resemblance to each other. It can be worked into various forms of lace, it can be woven into cloth, it can be tied into nets, it can be used for the stitching of garments, it can be twisted into cords or ropes, or teased into fringes. The cloth woven from it can be made into garments, sewed into bags, spread out into canvas, cut up for tablecloths, napkins or towels, shaped into wearing apparel, and so on in endless variety. The little white threads of fibrous tissue which are characteristic of my personal structure, are equally facile in their accommodation to the uses

of the human body. Sometimes my fibres lie stretched out in closely hugging fasciculi, so closely approximated as to leave scarce any space between them, and in such numbers as to constitute me a living rope, which the muscular man makes use of in various places for uniting himself to the bony man. Such ropes are called tendons, and by means of the tendons which I thus form for the accommodation of our family the muscular man can manipulate the bony man to his liking. The largest of these tendons is right back of the ankle, and serves to connect the calf of the leg to the heel, so that the body can be raised upon its toes as occasion may require. There is another large tendon which fastens the kneecap to the upper part of the shin bone, or tibia, and known as the ligamentum patellæ. This tendon is the one used in kicking. It might with propriety be called the football tendon. The cords which you can feel at the back of the knee, rounding upward upon the thigh, and known as hamstrings, are other examples of my tendonous makeup. More tendons can be felt at the elbow, and there is a large bundle of them in front of the wrists, the back of the wrists also being thickly seamed with them. I am rather proud of my tendons, for they are so strong and powerful that while they are in almost incessant demand in the various uses to which the body is put they are seldom off duty. Of course in extreme violence they are sometimes ruptured, and by accident or for surgical purposes they may be severed. But the rupturing of my tendons is very uncommon indeed. Muscle will tear and bones break as a rule before my tendons give way, such good material have I employed in their makeup and so carefully are they knit together. They are neither very sensitive nor very

vascular, and yet if they are cut they will unite again and they can become inflamed and be a source of much pain and soreness. When inflammatory processes have once set in in my tendons it progresses very slowly. It is hard to start and equally hard to stop. An inflamed tendon is a serious matter, because it takes so long for it to either get well or to slough away. My tendon product in the body is an extensive one, and is exhibited in a great variety of sizes, lengths and shapes. But enough has already been said to give you some conception of what my white fibrous tissue can do if just laid straight and bound together so as to form cords.

Sometimes my fibers instead of being bound into tendons are spread out into great flat sheets of white fibrous tissue, the course of the fibers being straight and parallel, as in the formation of tendons, and are then called aponeuroses. These are also at the disposition of the muscular man and are useful in aiding the purposes of the broad, flat muscles of the body. The best illustration of aponeuroses is found in connection with the broad, flat muscles of the abdomen.

In most of the garments woven out of my white fibrous tissue, however, the threads or fibrils cross and interlace in every conceivable direction instead of being laid straight, being closely knit, however, and by this arrangement form a substantial groundwork for the construction of the skin, mucous, serous, and synovial membranes, also the dura mater of the brain and spinal cord, or tough outer membrane which surrounds the brain and spinal cord, as well as the periosteum. By far the greater part of my texture, however, instead of being tightly woven as in the membranous structures, is put together very loosely so as to be charac-

terized by a perfect maze of small-sized meshes.

On account of the numerous holes which are everywhere apparent, even to the naked eye, in this kind of a structure the tissue thus formed is commonly known as areolar tissue. The layers in the areolar tissue are very convenient as repositories of fat in the corpulent and of serum in the dropsical, also of air in emphysemic conditions. Did you know that you can take a poor, scrawny animal and by means of a hypodermic syringe pump this loose tissue, which everywhere underlies the skin and mucous membrane and dips down between the muscles and wraps the nerves and blood vessels, so full of air as to make it look fat and plump in every part? Did you also know that in dropsical conditions the water always settles to the dependent part, whether it be feet, hands, side, stomach or back, and that its position can be changed at any time by changes in elevation? Well, it is these small holes in my areolar tissue that renders possible these various phenomena. These areolar spaces open into the lymphatic man, as he has already described to you, and in this way the contents of my areolar spaces may under proper conditions be absorbed and taken back into the circulation.

When the meshes of my areolar tissue are not distended by fat, or liquid of any kind, or gases, they do not stand open, but relax into a flat membrane which acts as a sort of a winding for the body as a whole and every part of it, my areolar tissue being so extensive as to be found almost everywhere throughout the body, both on its surface and its interior. There is not an organ in fact in the entire body whose framework is not constructed of the white fibrous tissue of which I con-

sist. And when employed in this way for the construction of organs the arrangement of my fibers is known as trabeculae. As this loose areolar tissue of mine serves to envelop the various parts of the body, both singly and en masse, it is called fascia, and you will find it consists, especially upon the surface of the body, in two layers, which are easily distinguished. The outer layer is called superficial fascia, and is recognized by the large areolar spaces which it everywhere exhibits. A little deeper down, however, where it acts as a closely fitting inner garment for the muscles, tendons, nerves, arteries and organs, the meshes are not so large, and consequently are not so frequently employed as repositories for fats and liquids, it is called deep fascia. This deep fascia, however, which is the inner winding sheet for almost every bodily structure, of course takes on different names according to the use made of it. The deep fascia occurs chiefly in places where it serves as a bandage for the muscles. When it is wrapped around nerves so as to form a coating for their safe transit to their destination it is known as neuralemma. When it bandages muscles it is known as perimysium. When it is wrapped about a bone it is called periosteum, and when it lines the cavities of bone it is called endosteum. When it surrounds tendons it is called a sheath. Wrapping for the kidney, which is constructed in the same manner while it is really nothing but deep fascia, takes the name of capsule. And so on to a greater extent than it is necessary to detail for the purposes of the present occasion.

Arteries could not be built, nor nerves traced, or skin constructed, or the brain, spinal cord, liver, intestines, pancreas, glands, or any of the bodily organs could not retain their shape or be held in their

position without making use of some type of my connective tissue. Of course my connective tissue cells vary in shape to accommodate themselves to the business in hand, whatever it happens to be, being sometimes long, sometimes square, and sometimes branched and otherwise curiously made up; but under all circumstances, whether as fascia, or membrane, or tendons, or aponeurosis, my fibers always retain their individuality. That is, they have in common these facts. They are developed from the same embryonic elements, they serve to support and connect all nervous, muscular, glandular, and vascular tissues.

The different varieties of fibrous tissue are interchangeable in different classes of animals, and in the embryo, and in growing normal and morbid conditions one form of fibrous tissue may be changed into another, and upon boiling they all yield like chemical products. When put through all these various tests it may surprise you somewhat to learn that what is known as bone and cartilage and the dentine of the teeth are but different types of connective tissue. I neglected to inform you also that while all that I have said thus far has to do with the coarser structures of the body much of my bodily surface is microscopic in its nature. You know, of course, that the ultimate subdivision of every part of our physical structure is cellular, and that all cells are provided not only with cell contents but also with a cell wall for its confinement. Now I claim the entire contract for furnishing all cell walls of the entire body wherever they are to be found, which of course is everywhere. It takes pretty fine work to manufacture these delicate goods, but I have not yet heard any complaint in my output. The little bags which I fur-

nish for cell construction seem to do their work as well as the coarser wrappings which I supply for tissue and organs in the gross. But everywhere, under all circumstances, I connect, I sustain, I hold together, I envelop, I patch, I confine, I might be called the tissue paper of the body, which is entwined about the body as a whole, its various organs and structures, and even the cells themselves, out of which the various organs are formed. Hence while in various places I go by different names, as you see. I am everywhere and always known, under all circumstances, as connective tissue. I insure harmonious action among the various parts of the body, prevent friction of one part upon another, bind together our entire congregation of bodily shapes; I am unifying, containing, sustaining and embracing in my propensities. If I stand for any sentiment in the bodily make-up it is that of brotherly love, for without me no organ could be formed, no composite man could be constructed. There could be no eye to see, no ear to hear, no organ of any kind to sense or to function. This physical existence would be an impossibility, for the various substances of which the body is composed would have nothing to shape or contain them. I feel my importance, and would no doubt be inflated with conceit if the deep sense of my responsible position did not serve to completely counteract my natural tendency to egotism.

Liquids and gases leak through my meshes, but I hold my grip on solids, and it is impossible for these to escape my embrace except through a state of solution, and whatever change in bodily structures is accomplished must be secured by the process known as osmosis, that is, the transudation of fluids and gases through

the pores of the various fabrics which I furnish for bodily purposes.

Having a decided tendency to porosity in my make-up, it is quite possible that you may in your minds give me a more or less spongy character, and for fear that by sapping up after the manner of a sponge too much of your time I will prove the correctness of your fancy, I will bid you good day. I thank you for your kind attention, and promise you as a reward for your patience our most fascinating entertainer in the person of my brother shape known as the cerebro-spinal man, whose story cannot fail to command your profound respect and attention, and is best told by himself. The cerebro-spinal man will be the next one of our family of shapes to present his autobiography.

Moved to gratitude by your kindly bearing, I respectfully bid you good day. But do not forget in your conceptions of the composite man the entwining characteristics of the connective tissue shape.
—*Journal of Official Surgery.*

Mental House Cleaning.

Every now and then we women do house cleaning. I have conceived of doing the same thing mentally. Throw out cracked ideas and old rags of superstition, that match nothing in the new thought. Cast behind old memories that never will fit you again. Scrub up new conceptions. Polish your latest recognition. Root out silliness and deceit. Cart out indecision, which is junk. Sweep the cobwebs out of your brain. Take down the unnatural pictures hanging over the walls of your mind. Have for frescoes no hieroglyphics of the past. Open the windows of your soul, and let the sweet fresh air of understanding sweep through your being.—*Exchange.*

"I CAN AND I WILL."

BY WILLIAM WALKER ATKINSON.

Did you ever say the above words to yourself with the strong feeling that you spoke the truth? If so, you then felt within you a thrill which seemed to cause every atom of your being to vibrate in harmony with some note in the grand scale of Life, which had been sounded by the I AM—the real self. If so, you caught a momentary glimpse of the Inner Light; heard a stray note of the Song of the Soul; were conscious for the moment of YOURSELF. And in that moment you knew that untold power and possibilities were yours. You felt somehow that you were in touch with the source of all strength, power, knowledge, happiness and peace. You felt that you were equal to any task; capable of executing any undertaking. For the moment there was no Fear in the world for you. All the Universe seemed to vibrate in the same key with your thought. For the moment you RECOGNIZED THE TRUTH.

But, alas, the spirit of doubt, distrust, fear and unfaith called you again to Earth, and the vision faded. And yet, the remembrance of the sight; the echo of the sound; the remnant of the new-found strength; were with you still, and you accomplished great work before the impulse wore itself out.

Many men know that in times of great peril; grave perplexities; life and death struggles; a feeling of calm, confidence and strength came over them, and they were borne on by a power of them and in them, but over which they seemed to have no control. There are times at

which extraordinary conditions confront us, when our bodies seem paralyzed; our minds stupefied, and our will-power apparently gone. At such times we are frequently made conscious of the existence of the Real Self, which has answered our involuntary demand and has come to the rescue with the cheerful cry "I AM HERE."

Many men make use of this source of strength without realizing it. One day a young man is sorely distressed and makes the involuntary demand, *and it is answered*. He knows not from whence came his new found strength, but he is conscious of the up-lift, and he feels more confidence in himself. The next time, he *confidently* demands the aid, and again he is answered. He gets what he calls confidence and faith in himself, which carries him over many a rough place and starts him on the road to Success. His repeated success causes him to speak and think of his "luck," and, believing in his star, he takes chances and risks that others would not dream of. He dares. He makes some failures, but his "I can and I will" feeling carries him through to ultimate success. He gets to simply *know* that he will "get there" in the end, and regards apparent failures as a part of some great plan of Fate intended to benefit him in the end. And so he goes on and on, knowing that if he advances three feet and slips back two, he is still one foot ahead. He has Confidence because he *feels* that "things will come his way"—because they *always* do. And so long as

he keeps up this line of thought he *does* succeed, and it is only when he loses heart at some unexpected slip, or when, having attained success, he becomes dazed and frightened and begins to fear that "his luck may turn," and that he will lose all his accumulations—it is only then I say—that his star wanes.

Talk with any successful man, upon this subject, and if he be truthful he will admit having felt, from the time of his first success, that he had some sort of "pull" with Fate, some "lucky star," some special Providence operating in his behalf. He *expected* results; he had *confidence* in things turning out right—and he was not disappointed. Things seemed to work in his favor; not always as he expected, but somehow matters straightened out in the end, so long as he kept his "nerve." This CONFIDENT EXPECTATION is a great thing. Try it. You "need it in your business."

Do you remember the lions that confronted Christian in "Pilgrim's Progress." If Christian had been an "I Can't" fellow he never would have passed them, but singing out his cheerful "I Can and I Will," he marched boldly on—and you know the rest. I remember hearing, many years ago, a couplet that ran something like this:

"Tender-handed, grasp a nettle,
And it stings you for your pains;
Grasp it like a man of mettle,
And it soft as down remains."

The man who wrote those lines certainly was an "I Can and I Will" man.

Do you know that you are like the young giant who had not discovered his own strength. You are not aware of the powers latent within you. You do not know that earnest effort and calm demand will bring to you what you de-

sire. You do not know that Desire, Confidence and Will is the triple key to the doors of attainment. There are possibilities before you, awaiting your coming, of which you have never dreamed. Assert *yourself*, and enter into your kingdom.

To accomplish you must be possessed of a burning Desire; you must be as Confident of your ultimate success as you are of the rising of tomorrow's sun; you must exert the Will to its utmost; so as to keep yourself steady and firm in the pursuit of your subject, allowing nothing to "side-track" you. And you will find that Desire, Confidence and Will will not only brush obstacles from your path, but will begin to exert that wonderful force, as yet so little understood—the Law of Attraction, which will draw to you that which is conducive to your success—ideas, people, things, *circumstances*.

The world is looking for "I Can and I Will" people—it has places ready for them—the supply does not begin to equal the demand. Pluck up courage ye unfortunate ones, and begin the fight by banishing Fear from your minds. Then start to climb the ladder of Attainment, shouting "I Can and I Will" with all your might. Do not bother about the upper rounds of the ladder—you will reach them in time—but give your whole attention to the round just ahead of you, and, when you have gained a firm foothold on that, then look at the next one. One round at a time, remember, and *give your entire attention to each step*. Climb with Desire, Confidence and Will inspiring each step, and the task will seem much easier. You will be conscious of some mighty force attracting you upward and onward, and aiding you as you progress.

He who thinks "I Can and I Will" thoughts attracts to himself the "I can and I Will" forces in his neighborhood, all of which tend to strengthen him in his work. Like attracts like in the world of thought, and every one of us is a magnet drawing to himself qualities corresponding in kind to those uppermost in his mind. Think for a moment and you will realize the truth of this statement. "Thoughts are Things." Birds of a feather flock together," so be careful what kind of thought-birds you allow to dwell in the regions of your mind.

If you are an "I Can't" person, change your tune at once. The more you say you can't, the more you will find that you really *can't*. If you fail to feel the "I Can and I Will" vibrations within you, just start to-day and say "I Can and I Will;" THINK "I Can and I Will;" ACT "I Can and I Will," and you will find that before long verily you CAN and you WILL.

Remember that one note of the violin, if constantly sounded, causes the mighty bridge to vibrate. Bear this in mind, and repeat the words over and over; *think* them over and over; *act* them over and over in your mind, and in time you will be conscious that the vibrations have commenced, and that the mighty structure of your being is quivering to the key-note, "I CAN AND I WILL."

Sure Cure.

Doctor—You're all run down. What brain work have you been doing?

Patient—Been trying to memorize all those newspaper rules for long life.

Doctor—Long life? Nonsense! I will cure you of all such delusions.

Fate and I.

Wise men tell me thou, O Fate,
Art invincible and great.
Well, I own thy prowess; still
Dare I flout thee with my will.

Thou canst shatter in a span
All the earthly pride of man.
Outward things thou canst control;
But stand back—I rule my soul!

Death? 'Tis such a little thing—
Scarcely worth thy mentioning.
What has death to do with me,
Save to set my spirit free?

Something in me dwells, O Fate,
That can rise and dominate.
Loss and sorrow, and disaster,
How, then, Fate, art thou my master?

In the great primeval morn
My immortal Will was born.
Part of that stupendous Cause
Which conceived the Solar Laws—

Lit the suns and filled the seas,
Royalist of pedigrees.
That great Cause was Love, the Source;
Who most loves has most of Force.

He who harbors hate one hour
Saps the soul of Peace and Power.
He who will not hate his foe
Need not dread life's hardest blow.

In the realm of brotherhood
Wishing no man aught but good.
Naught but good can come to me,
This is Love's supreme decree.

Since I bar my door to hate,
What have I to fear, O Fate?
Since I fear not—Fate, I vow,
I the ruler am, not thou!

—Ella Wheeler Wilcox.

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"Telepathy" up to Date.

We believe in telepathy! Now, don't smile—we do not mean that we believe in all of the arrant nonsense which has been foisted upon the unsuspecting public as the "real, genuine, all-wool and a yard wide" article. We have passed through that phase of the subject, and think that we understand how most of the so-called telepathic feats are accomplished. We have been able to duplicate much of the muscle reading, five-sensing work, to the satisfaction of those who were unfortunate enough to be called upon to witness our little performances. We have been able to satisfactorily account for much that has been attributed to "mind-reading," but, nevertheless, we feel that after all is said there remains something that can be accounted for only upon the theory that thought-transference exists. We have had personal experiences which have fully satisfied us on this point, but which would not convince any person other than the one to whom the experiences manifested themselves. We feel that we are in but the kindergarten phase of the subject; and that while mind affects mind in many ways and at many times,

the conscious projecting and receiving of distinct mental vibrations is more or less spontaneous, and the phenomenon cannot be produced to order, or at will. We have proved to our own satisfaction, at least, that the feats of the public performers of "telepathy" are performed by the exercise of the five senses, highly developed and sharpened by practice. Leaving out of the question the aid of confederates, signals, codes and other fraudulent methods, it is possible for one familiar with the subject to obtain results little short of marvellous, and which readily pass current as genuine telepathy. Many eminent scientists have been deceived in this way, where a mere lad familiar with this "work" could have duplicated the feats as well as explained the principle by which they were performed. It is the old story of it "taking a thief to catch a thief."

We have seen performer after performer go over the same old feats, each modifying the work to suit their powers and to give an air of novelty to their performances. But it always has been the same old story, and we had about given up all hopes of seeing a successful pub-

lie exhibition of "mind-reading," when, on January 20th last, we noticed the following in the *Chicago Tribune*:

SAYS SHE READS MEN'S BRAINS.

Edith Lancaster, English Woman, Who Claims to Possess Telepathic Power.

Miss Maud Lancaster, an Englishwoman who has gained fame as a telepathist in London and Eastern cities, is coming, this week, to Chicago to convince the people of the West of the truth of her claims. Miss Lancaster asserts that telepathy is a science, and defies the contrary to be shown by inviting to small private receptions, in which she gives illustrations of her power, scientists, students, newspaper men, police officials, and all other possible doubters and scoffers who wish to come. There she gives illustrations of her feats in telepathy and defies the closest of these observant and inquisitive persons to say that the wonderful things she does are unreal. Miss Lancaster is the daughter of an English clergyman and has been possessed of telepathic powers since she was a child, but has been using her gifts professionally only a short time. The brain of the average mortal, she declares, is as transparent to her as window glass, and she feels thought waves as readily as one can read out and finger anything against which their hands strike. Miss Lancaster differs from other experts in telepathy in that she has put her marvellous power to practical account, as she has several times assisted the detectives of Scotland Yard in tracking down felons. Her first appearance in Chicago will be before the Press Club, next Thursday night. Besides the newspaper men there scientists and police officials, lawyers, and physicians have been invited. Miss Lancaster declares that if she cannot satisfy these people of the truth of her claims then she will despair of pleasing any other audience.

You may imagine how delighted we were to learn that at last we were to see "the real article." We had heard of Miss Lancaster, and had read tales of her great work in tracking down criminals "for

Scotland Yard;" of appearing before the "crowned heads of Europe and the bald heads of America;" of her seeing auras surrounding each individual; of her being able to follow up a psychic trail with the same ease exhibited by the bloodhound when following up the colored brother who had demonstrated the law of attraction between the watermelon patch and himself. Dr. Parkyn and the writer received an invitation to be two of the "scientists, students, newspaper men, police officials and all other possible doubters and scoffers who wish to come." We felt that, at last, we were "up against the real thing."

Now, we want to say, right here, that the Doctor is considered to be the equal of any public performer in "telepathy," "mind reading," "thought-transference," etc., and his private entertainments are a source of joy to his friends. Every man has a little hobby which he works "on the side," and the Doctor's little "side line" is the scientific investigation of spiritualistic phenomena, psychic phenomena, "spooks," mysterious happenings, etc., etc. When he gets started on a "running down" of something mysterious, its time for the mystery to come down from the tree, a la Davy Crockett's coon. In his strenuous endeavor to get to the bottom of things, he has mastered the art of the prestidigitator, bogus medium "mind-reader," and the rest, and has learned to reproduce their illusions in a manner worthy of the professional. It readily will be seen that the Doctor is a "bad man" to have around a mystery show. (We trust that the Doctor will not insist upon looking over this article before it is set up in type, as, if he does, his blue pencil will cut out this little story of his pet hobby. We'll chance it, however.)

Well, the evening of the exhibition at the Press Club arrived at last, and the Doctor and ourself were on hand in time to get a good seat. The room was well filled with intelligent people, eager for an exhibition of the wondrous phenomenon of telepathy. Miss Lancaster appeared and delivered a short address upon her wondrous power. She told how she first discovered her gift when a small child. She told how she had tracked down criminals for "Scotland Yard," and could do it again provided, always, that she was put on the scent within twenty-four hours after the crime had been committed, as after that time the psychic trail grew cold. She informed us that a thunder storm prevented the exercise of her powers. Miss Lancaster then placed two long-stemmed flowers on the platform, and was led away into another room to be blindfolded. During her absence two persons stepped up to the platform, as per instructions, and each touched a flower. Miss Lancaster was then led back into the room, blindfolded with a silk handkerchief, and started in to find the persons who had touched the flowers. She succeeded and handed each the flower previously touched. She then "united a separated couple," by finding one and leading him to the other. She then located the weapon with which an imaginary murder had been committed, the murderer, the hidden body, and (wonder upon wonders) even found the policeman to arrest the criminal. She found a piece of jewelry and restored it to the owner. She correctly disclosed the number of a bank-note. The audience was pleased and many went away apparently convinced that here was telepathy that telepathed. It does look wonderful, now doesn't it? We have given you an

idea of how it seemed to the general observer, now let us tell you how it appeared to those who were "on the inside."

In the first place, Miss Lancaster was a much cleverer performer than the average "mind-reader." She performed her feats with less "personal contact" than any other public performer whom we have seen. She went about her work without loss of time and with an air of confidence and assurance which created a good effect. It appeared to us, however, that her feats could be fully accounted for upon the theory of the use of the five senses, sharpened by practice, and that any of the feats could be duplicated by one familiar with the subject, without the aid of "telepathy." Of course, Miss Lancaster *may* have performed her feats by "mind-reading"—nobody but herself can speak positively on that point, but we say that the same feats *can* be performed by the use of the five senses alone. In the first place, the ordinary blindfolding does not shut out the senses of sight and hearing, as you may ascertain by a little personal practice. Then the sense of feeling is free for one's use, and when it is remembered that "thought takes form in action," and that the average person will give unconscious movements in the direction of the object, or person thought of, it readily will be seen that a performer who has developed touch and perception to a high degree will be able to find a person or thing upon which a number of people are concentrating their thoughts, without being compelled to fall back upon telepathy. This is quite simple when contact is had with one of the audience, but more difficult when contact is not resorted to. In Miss Lancaster's flower feat, it was noticed that the entire audience was looking intently

in the direction of that one of the "thought-of" persons who happened to be the nearer to her. Many people in the room were whispering, but as she approached the desired person the whispering decreased until almost a perfect silence prevailed when the proper person was reached. Miss Lancaster placed her hands upon a number of persons before reaching the proper one, but as soon as she placed her hands on the right one the audience applauded loudly, and the search ended. It was noticed that some of the ladies present were so carried away with sympathy and enthusiasm that, unconsciously, they would whisper "No, no." "Yes, that's right." "This way, this way." "To the right, right," etc., etc., and by other involuntary exclamations and motions give cues which could be taken advantage of by a performer depending upon the use of her sharpened senses. In short, it was an up-to-date variation of the old game of "hot and cold," familiar to our childhood days.

You all know how expert some of your crowd of boys and girls became in this game, and how soon the hidden object was found by the aid of the "hot and cold" suggestions. You all remember how some sympathetic and enthusiastic little girl would become so excited that, when you neared the hidden object she could scarcely keep her seat, and her "hot, hot, HOT" fairly sent you spinning toward the hidden handkerchief. We well remember our own childhood days, when this was our favorite game, and when we were the champion lightweight "hot and cold" finder of our juvenile set. And we remember, oh, how well we remember, that little fair-faced girl with the long golden curls and that sweet little trick of demurely lifting her big blue

eyes to meet our clumsy, boyish gaze. We well remember how our youthful heart would beat when those eyes of blue would—but that's another story. What we wish to say is that that little girl was our mascot in the game of hot and cold. Even when she was singing "cold, cold, cold," she would be looking intently toward the hidden object, and even leaning in that direction. And when we would draw near to the object, we could have found it if we had been deaf and dumb, provided we retained the sense of sight. That little girl was our guiding star, our compass. We wonder what has become of that little girl, and where she is, and whether—but let's get back to Miss Lancaster's performance.

There were many "grown-ups" that evening who reminded us forcibly of the ways of that little golden-haired fairy. They "just wanted" Miss Lancaster to find those chosen people "the worst way," and they nodded their heads, shook them, frowned, smiled, inclined in the indicated direction, rose to their feet when she got "hot," and, when the right person was finally reached, led the applause. Bless their hearts, they were "just sending thought waves to help her along," and then, wasn't she blindfolded, so what difference did it make, after all. Oh, it just made us homesick for a sight of that long-lost little girl, the resemblance was so perfect.

Well, Miss Lancaster found the people who had touched the flowers, and each received the choice blossom as a reward of merit. She then started in to reunite a separated couple. (We wonder if she could find that little girl sweetheart.) It was the same thing over again—the same feat, same method, same results. New name, that's all. This time we ex-

perimented. We turned our back when "the couple" was being selected, so that we might not know who were the guilty individuals. When the hunt began we turned around and found that we were able to pick out the separated twin-souls simply by means of the "hot and cold" suggestions being given, although remembering that we had to depend on sight and hearing, our sense of feeling not being called into play. We could easily tell when Miss L. was getting "hot" and, in short, were able to point out to our companions the progress of the hunt.

When it is remembered that the chosen person nearly always gives an involuntary indication to the trained observer who is touching him, it will be seen that experience, training and quickened powers of perception are the prime requisites for the performance of the majority of so-called "telepathic" feats. In some of the subsequent feats some doubting Thomases would occasionally applaud when Miss L. reached some person other than the right one. On such occasions she would stop just where she was and would apparently think that the right party had been reached, until an ominous silence would reveal the fact that she was "cold." This, of course, may have been merely a series of coincidences, and we simply state it as an item of interest.

The bank-note feat was rather more difficult than the others, and called for the exercise of higher powers of "telepathy." The number was called out and the audience was directed to *write it on a piece of paper and keep the paper before them*, "so as to keep the number in mind." In the interests of science we regretted this arrangement, as it opened a door for some unbeliever to imagine that *perhaps* the performer could peep

from under the kerchief and see the number on the paper held by the person beside whom she was standing, hand on shoulder, receiving "thought-waves." It would have been so much better if she could have stood away from the people holding the marked papers in full sight, or if the people had merely held the number "in their minds." This matter was mentioned to Miss Lancaster after the performance, and she said that she did not peep—in fact, that if she had tried to peep she would not have been able to get the impression, as she depended altogether upon "thought-waves," and the figures appeared in letters of fire and upside-down. So you see Miss Lancaster tells just how she did it, *and she ought to know*. She also said that she found chosen people, objects, etc., by following up a psychic trail which they left behind them, but did not explain why, if that be true, she required the audience to "think intently" of the person or thing for which she was searching.

After the performance the representatives of several leading newspapers interviewed Dr. Parkyn and ourself, and we gave our respective views on the subject, stating that in our opinion the feats could be duplicated without the possession of the gift of "mind-reading," and the Doctor even offered to duplicate the feats which we had witnessed. Miss Lancaster and her manager expressed great indignation at the newspaper reports, and the manager sent Dr. Parkyn the following communication:

"CHICAGO, ILL., January 28, 1901.

"Dr. Herbert A. Parkyn, 4020 Drexel Boulevard, City:

"Dear Sir: In response to the charge made by you in the public print that the tests in telepathy given at the Chicago Press Club, on Thursday night, January 24, by Miss Maud

Lancaster, of England, were clever tricks which you could duplicate without preliminary training and not genuine telepathic feats, I herewith offer to have Miss Lancaster repeat the tests given on that occasion at a time and place to be mutually agreed upon. Following Miss Lancaster's performance, you are to reproduce the tests, which you publicly affirm you can do. The audience before whom the tests are to be given not to exceed sixty persons, and composed exclusively of physicians, scientific men and representatives of the press.

"LAURA DAINTY PELHAM,
"Manager for Miss Maud Lancaster."

This offer was accepted by Dr. Parkyn, with the understanding that the strictest test conditions were to be observed and the audience to be selected, half by himself and half by Miss Lancaster's manager. The following invitation was sent out by Miss Lancaster's manager:

"315 Inter-Ocean Building, Chicago,
February 5, 1901.

"You are invited to be present at an exhibition of telepathy given by Miss Maud Lancaster, of London, England, at the Palmer House Club Room, on Tuesday evening, February 12, 1901, at 8 o'clock.

"This demonstration is the result of an offer made by Miss Lancaster's manager to Dr. Herbert A. Parkyn, who has publicly declared that Miss Lancaster is not a telepathist.

"The severest test conditions will be observed on this occasion. The number present will, by mutual agreement between Dr. Parkyn and Miss Lancaster, be limited to seventy persons.

"LAURA DAINTY PELHAM."

R. S. V. P.

The evening set for the tests arrived, and Dr. Parkyn and myself were on hand. Miss Lancaster's personal manager, Mr. Ray, made a brief statement to the audience, outlining Miss Lancaster's position. Dr. Parkyn then made a short address, in which he stated that genuine telepathy being a phenomenon entirely

independent of the five senses, strict test conditions required that the possibility of the exercise of the five senses should be eliminated. This being done, he said, if Miss Lancaster could reproduce her feats it would be positive proof that they were the result of pure telepathy, and he insisted that the said precautions be taken, in justice to Miss Lancaster as well as the audience and investigators. Mr. Ray expressed himself as perfectly satisfied with the Doctor's statement and proposition, and Miss Lancaster was called into the room.

Mr. Ray then offered to allow a committee to be appointed by the Doctor to accompany Miss Lancaster into another room and blindfold her. The Doctor, however, preferred to do the blindfolding himself, and in full view of the audience. Miss Lancaster produced the large silk handkerchief with which she is usually blindfolded and handed it to the Doctor to be adjusted. The latter, however, stated that the ordinary blindfolding did not prevent one from seeing through or under the handkerchief, and that in order to effectively shut out the sense of sight other precautions were necessary. He then produced a little black bag, from which he extracted a quantity of surgeon's cotton neatly cut to the proper size and shape, announcing that he would so place the cotton that it would be impossible for the lady to see, the handkerchief to cover the cotton. He then proceeded to "build up" the eyes by placing a small bit of cotton above the upper lid, another beneath the lower lid, a nice little oval shaped piece over the other two, and a fair sized loose bunch on top of that, then the handkerchief. Then he filled her ears with cotton of the proper size and shape and fastened another

handkerchief over her ears, in the manner in which a handkerchief is worn when one has a toothache. While the eyes were being covered Miss Lancaster reproached the Doctor for his apparent suspicion, saying in a sad tone: "Oh, Doctor, you doubt my word, you doubt my word." She was, of course, assured that the severe test conditions were not intended to reflect upon her, but were merely a guarantee of the genuineness of her work in case she should be able to perform it.

Dr. Parkyn then informed the audience that he had shut off the sense of sight and hearing of the performer; that the sense of taste and smell were not of consequence, and that they must avoid, so far as was possible, the conveying of impressions by means of the sense of feeling. He cautioned them against turning in the direction of the hidden object, etc., and asked that they sit perfectly quiet and refrain from applauding or giving any other indication that might lead to the belief that the performer had taken advantage of the same. He felt that if Miss Lancaster could accomplish these feats by telepathy she should be given a chance to do so under such conditions that no one would be able to doubt the genuineness of her claims.

Miss Lancaster then prepared to perform her feats. The two flowers were placed in position, were touched by two persons in the audience and the search began. Miss Lancaster utterly failed in this test, and after a vain search of about half an hour, she finally picked out her manager as the man who had touched the flower, and she made another mistake in picking out the woman. When she was informed that she had made mistakes in both cases, she complained that

the audience was "against her," and that they had their minds set upon opposing rather than helping her.

She then attempted to find an article purloined from a person in the audience and hidden upon a third person. Although spending considerable time on this feat, she was unable to accomplish it.

The bank-note feat was next essayed. Miss Lancaster at first insisted upon being allowed to place her hand on persons in the audience, but Dr. Parkyn refused to allow this, claiming that in that case it would be nothing more than mere "muscle reading," as the person touched would involuntarily communicate with the operator. Miss Lancaster finally agreed to attempt the feat without physical contact, and the audience was instructed not to hold in sight papers with the numbers written thereon. A long time was consumed in this test, which resulted in a complete failure. The number on the bank-note was 66,121,083. Miss Lancaster first read it as 6,521 and then 2,422, and then gave it up, again claiming that the audience was opposed to her and that the test conditions were not fair. We stood very close to her in this test and watched her closely, so as to be able to state positively that she did not use physical contact and that she received no signals from confederates. She seemed aware that she was closely watched, and seemed annoyed thereat, and claimed that we were sending adverse thought waves in her direction. We answered that we certainly were doing nothing of the kind, whereupon, much to our surprise, she answered that we *were*, as she could feel it. Wondering how she could hear with cotton in her ears, we anxiously inquired: "Can you hear us,

Miss Lancaster?" And the answer came promptly: "No, but I can feel you." It reminded us of the story of the beggar who displayed a sign bearing the inscription, "Deaf and Dumb," which caused a benevolent old lady to exclaim, "Oh, you poor soul, how long have you been deaf and dumb?" "Fourteen years, mum," was the startling reply. Miss Lancaster's ear cotton had evidently worked loose, and we had reason to believe that this was also true of the eye covering, as she had a habit of placing her hands to her temples as if in deep thought, which accidentally caused the handkerchief to move up a little each time, and it required constant attention on the part of the watchers in order to keep the handkerchief in place.

Dr. Parkyn then announced that he considered all of the feats to be failures, Miss Lancaster having been unable to reproduce them under the test conditions imposed. Miss Lancaster and her managers then heatedly claimed that the tests were not fair and that the audience was "against" her, but notwithstanding the last statement they offered to have her perform the feats under her own conditions. We then left in the midst of the excitement, Miss Lancaster waiting to be called in again and both of her managers being on the platform excitedly addressing the audience at the same time and endeavoring to explain matters. We understand that the audience, which had pretty well thinned out by this time, finally concluded that it was too near midnight to stay longer, and the performance was concluded.

We have since learned that Miss Lancaster's manager has claimed that the Doctor "hypnotized" her and prevented her from performing the feats. We know

the Doctor to be a "powerful" hypnotist, but this is far ahead of anything ever claimed for him by his friends. Svegli must look to his laurels, if this be true.

Seriously, we were very sorry that Miss Lancaster was not able to meet the requirements of this test, and we know that Dr. Parkyn would have been only too glad to have been able to pronounce her work genuine telepathy. So far from wishing to defeat her, we wished her to succeed. You readily will see what it would have meant to all students and teachers of psychology to have had Miss Lancaster perform these feats under the test conditions imposed. It would have settled many questions and quieted many disputes. We positively state that we were as anxious for her to succeed as she was herself. Our apparently opposing attitude came simply from our insistence upon the test conditions being complied with. Without the observance of these conditions there would have been no real test.

In conclusion, we wish to say that we consider Miss Lancaster superior to any other performer we have seen in her own line of work, and we would cheerfully pay the price of admission, at any time, to see her again in a public entertainment. She is clever and gives a good entertainment, and her work, although explainable by other theories than that of telepathy, is none the less interesting to the student of psychic phenomena. If our theory of her work is correct, she affords a striking example of what the cultivated five senses can accomplish. If our theory be at fault, it is an interesting study to determine the principle underlying her work. At any rate, we advise you to attend her entertainment if

she visits your neighborhood, and we think that you will be well entertained and interested, even though you be not mystified. You will "get your money's worth."

Since writing the above, we learn that Dr. Parkyn has been approached relative to his giving an *expose* of "Mind-Reading," "Telepathy," "Second-sight," etc., before the Press Club of this city. In case anything comes of it, we will see that the readers of SUGGESTION share in the fun, and receive the same information imparted to those who may personally attend. If the entertainment is not given, we will endeavor to persuade the Doctor to write you a series of articles on the subject. They will be worth reading, if we can induce him to do it. If a few of you would drop him a line to that effect, it might do some good. If we were to suggest it, he might think that we were just trying to get something to fill space without the trouble of hunting it up. And then, you remember the Doctor's own doctrine: "A suggestion gains force by repetition." So just administer a little vigorous suggestive treatment in this case.

About Ourselves.

Do you know we think that we are turning out a pretty good magazine. Our subscribers seem to think so, too, and we are in receipt of letters from all over the country, in which the writers, figuratively, "throw bouquets" at us. But we are far from being satisfied with our work. We want to give you a SUGGESTION twice as good as the present one, and we *will* do it, too, if you will only help us to build up our subscription list. If our subscription list were doubled today, we could give you twice as good a magazine next month. Think about it, and see if you cannot

bring a new brother or sister into the fold. If SUGGESTION is a good thing—help to push it along. There are thousands of people who would be glad to subscribe to this magazine, if they only knew of its existence. Won't you help to spread the glad tidings? We mailed each subscriber, recently, a letter making an offer for the obtaining of a new subscriber. We received quite a hearty response, and will probably make other offers of a similar nature in the future. By obtaining new subscribers, you help us, do your friends a favor, get a better magazine and secure a nice little library of valuable and helpful books. Our family of readers are intelligent, thoughtful people (birds of a feather flock together) and you should be glad to bring a friend into such a select gathering of kindred souls (isn't that a nice sentence?—that ought to be good for a hundred new subscriptions). By the way, if you haven't taken advantage of our last offer, you should do so at once, as Dr. Southworth's book is too good a thing for you to miss. It is written by an M. D. and is liked by his brother physicians as well as by the advocates of the several schools of the New Thought, that is—all excepting the Eddyite throng, who are not allowed to read anything unless it bears the Mary Baker G. hall mark. If you only knew how good it was, your mouth would water for it, and you would get a new subscriber, even if you had to find him in the person of some pre-historic individual like the M. D. in our March number, who was so shocked at up-to-date thought that he termed our M. D. contributors "Medical Devils." A subscription to SUGGESTION would be a blessing to a man afflicted in this manner; it would help to arouse him from that "deep sleep condition," and get his brain cells to working again.

The New Chair.

The W. D. Allison Company, whose advertisement appears on the second page of our cover, has under process of construction a new chair designed for Suggestive Therapeutic treatment, Osteopathic treatment and general office work. The new chair, or table, for it will partake of the nature of each, will be named "The Parkyn Table," and will be a handsome piece of furniture, especially designed for the purposes named, and will be sold at a moderate price. It will be ready for sale in about a month from now, and the first one finished will be placed in The Chicago School of Psychology, where it can be seen by our friends. We recommend this chair or table to all those practicing Suggestive Therapeutics or Osteopathy, and suggest that they write the manufacturers for particulars.

Chicago School of Psychology.

The management of the Chicago School of Psychology announce that they will hold monthly classes during the coming spring and summer, beginning with April. The combined course offered its students comprises a thorough course in Suggestive Therapeutics and Hypnotism, by Dr. Parkyn; a practical course in Osteopathy, by Dr. Russ, and a thorough working course in Electro-Therapeutics, by Dr. Blackmarr. Clinics will be held by each instructor, and diplomas will be granted in each course. Full particulars, terms, etc., will be mailed upon application to the secretary.

National School of Osteopathy.

The National School of Osteopathy reports an increased number of students availing themselves of its excellent cor-

respondence course. Its students come from every state in the Union and a number live in foreign lands. Their secretary recently showed us correspondence from students in Japan, Hawaii, China, Philippines, England, Smyrna, Egypt and other foreign countries. We are informed that they have offered scholarships in their personal course as a prize for the students passing the best two examinations by April 1st. It is probable that other offers of this kind will be made from time to time, in order to encourage students to extra efforts in the direction of close study.

Here's Something You Need!

We direct our readers' attention to the advertisement in this issue of Eales' & Taber's Anatomical and Physiological Encyclopedic Chart of the Human Body. Space will not permit us to do justice to this chart. It is, without exception, the best chart we have ever seen. Dr. Taber, one of the authors, is the well known author of "Suggestion, the Secret of Sex," and needs no introduction to our readers.

For the physician and osteopath, the chart is invaluable, and it especially commends itself to those who desire a deeper and more complete knowledge of anatomy, and for this purpose it takes the place of a library of medical text books. To the osteopathic student or physician desiring to gain a knowledge of osteopathy, it commends itself. It is estimated that over 5,000 questions can be answered by the aid of this chart, and it has taken years of research on the part of the authors to perfect it. Almost any anatomical or physiological question can be answered with it offhand, questions that would take hours of research to answer in the ordinary way. The nerve or blood supply of any muscle, organ or part

of the body can be ascertained in a moment. The nerve centers controlling any organ or part are all given. As an aid to electrical, osteopathic, chiropractic treatment, massage or any manipulatory treatment, its value cannot be overestimated.

Localizations, capacity of organs, secretions, quantity and character, reflex headache regions, nerve plexuses, bones, muscles, arteries, food tables, diagnosis, antidote and incubation tables, in fact nearly everything necessary to have reference to, pertaining to anatomy and physiology, are here at one's hand, ready for use. Every muscle in the body, its action, origin, insertion, nerve and blood supply, is fully described.

It is handsomely lithographed in seven colors on enameled cloth stock, both sides, 34x46 inches, mounted, ready for hanging, and is guaranteed by its authors to be satisfactory or money refunded. We unhesitatingly recommend it to all as something that will be of every day practical value.

The Blues.

Of all kinds of sickness the silliest is the "dumps." It is conceived in nonsense and brought forth in folly. It is the child of unholy wedlock, fathered by fear and nursed by worry. There is no more excuse for the "blues" than there is for a house cat to curve its back and spit at a toy puppy. We get the blues simply because we want them; if we did not enjoy misery we would never submit to its association. Of all diseases the most easily conquered by the mind is this ailment of which I am writing.

One good, strong resolution; one positive affirmation of peace, restfulness and buoyancy, will drive away the murky cur-

tain of the blues as the midst of morning flies before the rising sun and downy zephyrs of the dawn.

Melancholy wins because of the silly conception of our ignorance.

If aught occurs to bedim the glory of our self-appreciation, or the world's adoration, we sink in gloom and grime, hug the dark baby of misery to our bosoms, and swallow our salt tears as if they were the purple nectar of the gods.

Melancholy is so delicious—to feel that the world hates us—that every friend has deserted us, and that the fates are slowly unwinding the threads of Misfortune's sinister web—this is luxury.

To bury oneself in some dark corner, sink within the soft folds of a downy couch, imbed one's moistened cheek in a pillow, and there solemnly pine and groan, weep and wail till the body is exhausted—this is delirious joy—delicious agony!

There is, however, a way out of this, and but one way—realize that you are a fool and quit your nonsense.

Laugh through your tears; smile though it pain you; hope, hope in spite of the glaring eyeballs of despair, and see the sun still shining though the clouds be as the night.

Go out into the fresh air, take one long deep breath till you feel your very toes tingling with new life and action, then look up to the clear sky, recognize your soul as clear and clean as yon blue curtain, your path as bright and cheerful, your prospects as refreshing—then before the breath has escaped from your lungs assert your superiority over all conditions, your self-sufficiency and unconquerable strength, till you feel that you could challenge the gods to a contest, and push the stars from their course if they oppose you!

Rise on the wings of fancy and believe yourself rejoicing though your eyes are moist with suffering—conceive yourself floating in the clouds though your body feel like lead—see yourself triumphing over all obstacles though prisons enclose you and guards watch at every exit; realize in thought that you are free, free, free, though circumstance mock at courage and experience laugh at resolution.

The Mind is the artist of life, shapes its plans and builds its structure. Hold the Ideal perfect as thought can conceive, and some time, if the heart fail not, the dream form will come forth, clothed with reality and radiant with triumph.

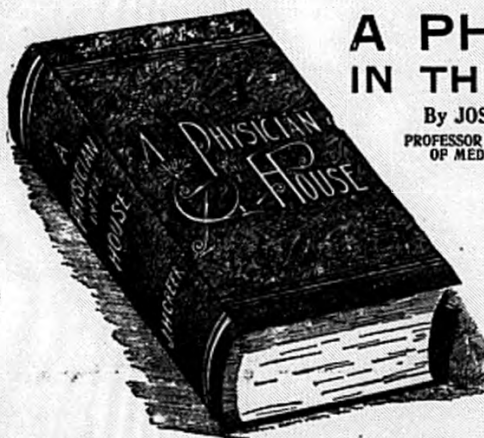
You ARE free—the earth has no devils who can conquer you if you but dare to be as bold as Luther and hurl the inkstand of

defiance at every mother's son of them that bobs up in your presence.—*The Independent Thinker.*

Suggestion in Revival Meetings.

Along in the early 70's, at Otterbein Chapel, about two miles south of Bellmore, Parke county, Indiana, during a protracted revival meeting, held under the auspices of the Rev. Andy Wimsett, a number of strange and startling phenomena occurred. The meetings had been running on, nightly and daily, after the usual fashion of enthusiastic religious revivals, for about four weeks, when a case of religious trance occurred, soon to be followed by others.

The trance was aptly termed "the holy sleep," and was looked upon by the more



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zealous church members as a sign of the Lord's special favor. As the number of trance cases increased, male and female, the interest in the meetings became very great, and large numbers of people came, mostly from curiosity, it must be confessed, to see "the wonderful work of the Lord."

Being engaged at teaching school in an adjoining neighborhood, I attended the meeting one night, and found, by comparing the phenomena of the trances with my somewhat limited knowledge of animal magnetism, that there was some "mesmerism" in the matter somewhere—and, very unwisely, I told some of the good brethren what I thought.

To make a long story short: Some of the cases of trance were almost cataleptic in their nature; some would see visions which they described afterwards; some would lie prostrate for hours, with their hands uplifted, motionless for a long time; others would be stupid, sleepy, or semi-comatose, as if trying to enter the deeper condition of "the holy sleep" proper.

The tide was suddenly turned. One night a young man, who had gone into a trance for the second time in the course of the meeting, was laid away on a back seat, near a corner. Here some of his comrades, who somehow or other had learned of the mesmeric method of making "reverse" passes, got hold of him, and by dint of reverse rubbing and stroking the Lord's work was soon undone, the spell of the trance was broken.

The rivalist in charge was something of a fanatic, and also something of a hypnotist. He had a peculiar way of shaking hands with young people in the audience, grasping right hands, as usual, and at the same time placing his left hand on top of the young person's head,

according to the old plan of "taking the communication," as laid down in the instructions given out forty or fifty years ago by Dr. John Bovee Dods, of Electrical Psychology fame. It looked to me as if the preacher tried to put himself en rapport with as many young people as possible.

Once the preacher called on a young convert to lead in prayer. This was in the midst of the noise, confusion and crowd around the "anxious seat"—a scene rarely witnessed in churches now-a-days. The preacher held the convert by the hand while the latter prayed. The petition was wonderful, and in thought and language far beyond the young convert's normal powers of expression. In fact it was at the time remarked that the young man simply "prayed the preacher's prayer and not his own."

Had I been as well informed upon the subject then as I am today, I would have made much of an opportunity to study religious trance, religious auto-suggestion, and what may be termed the neurotic side of some phases of revivalism. I feel sure that I lost an opportunity such as seldom comes twice to the student-investigator.—*Lucius Goss, in Suggester and Thinker.*

Groundless Fears of Disease.

It is a firmly established fact that emotions, particularly such of a depressing nature as grief, sorrow, and fright exert an unfavorable influence upon the health of individuals. Sometimes the influence is only temporary, but often it leads to permanent affections of the nervous system. One of the most potent factors belonging to that class of emotions producing disease is fear. There are individuals with whom fear is a mania. One man fears the loss of his fortune, another that of his position, a third the

death of some member of his family, and so on. A distinct group among the victims of fear is formed by those who are in constant dread of some disease. Thousands are constantly tortured by the fear that they are consumptive or threatened with consumption. Others fear to be victims of other terrible diseases. Frequently one or more insignificant symptom leads the fear of the individual in a certain direction. One man has palpitations of the heart and comes to the conclusion that they mean an impending stroke of paralysis; another individual occasionally suffers from weakness in his lower extremities or slight pains in the back and interprets those symptoms as sure signs of spinal disease; still another is troubled by mental depression or a lack of concentration and fears some disease.

But not only the presence of disquieting symptoms leads to the fear of disease. Impressionable persons who read about the symptoms of a disease are liable to imagine the presence of some of the symptoms and that causes in them the fear of the dreaded disease. During an epidemic of cholera or smallpox many persons are seriously affected by the fear of those diseases.

The open discussion of degeneracy by newspapers and magazines has given rise to a new and unfortunately quite large class of victims to fear. Thousands who have read of hereditary insanity and degeneracy have anxiously searched in the records of their families for any evidence of insanity or nervous affection among their ancestors. The most irrelevant facts are construed into positive symptoms, and the poor victims of fear, believing themselves degenerates, suggest to themselves all kinds of nervous and mental afflictions. Many persons of hereditary predisposition,

who under normal conditions would have never developed any sign of mental disease, become insane through fear. The fear of hydrophobia has in many cases of persons who had been bitten by healthy dogs superinduced symptoms strongly resembling those of actual hydrophobia.

There is no doubt that the fear of disease may cause functional disturbances in the human organism. Whether those functional disturbances are capable of producing organic changes is not yet firmly established, although it seems quite possible in extreme cases. Many authorities contend that fear of a certain disease may greatly increase predisposition for that disease in the individual. That has been particularly observed in cases of abnormal tendency for blushing, stuttering and paralytic affections caused by nervous disturbances. The treatment of persons suffering from imaginary diseases in consequence of fear requires a great deal of tact and firmness.

To laugh at the fear of such persons, to tell them that they are perfectly healthy, and merely imagine the symptoms of which they complain would neither convince nor cure them. The best plan is to apparently accept the symptoms described by the patient as actually existing, to make a thorough examination, and then convince the patient in an authoritative manner of the absolute groundlessness of his fear. Suggestion, with or without hypnosis, will usually prove effective. Persons suffering from fear of some serious disease should be careful to consult a conscientious and experienced physician.—*Albert Moll, M. D. Vienna.*

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